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LAS POSADAS:

HISPANIC MINISTRY AND THE EPISCOPAL CHURCH
in the
DIOCESE OF MASSACHUSETTS

By

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Introduction

A Personal Journey

"Why are you leaving this comfortable community and your morning coffee sessions with friends to go on this dangerous and difficult journey?" the local news reporter asked me. The question related to my upcoming trip to Nicaragua as part of a Witness for Peace delegation in October, 1986. My answer to him might have been that I am not comfortable living in an exclusive suburb when so many are starving and homeless and that I am committed to struggle for social justice so as to break down walls that separate human beings from each other.

This commitment has fueled this project, and I bring to it who I am, my life experiences and my faith. So I begin with my personal journey.

Background

I was born and brought up in St. Paul, Minnesota, the middle of three daughters of upper middle class parents. I went to a small private day school for girls from kindergarten through high school and went on to graduate from Smith College. I had many privileges and was essentially a happy child, although eczema and asthma from an early age made some parts of my life more difficult. I attended Sunday School with my sisters at an Episcopal church nearby and was confirmed at 15. Though not church goers my parents gave us a strong set of values, including fairness and respect for all persons, no matter what their background. My father was

sensitive and gentle, and I was said to be like him. In spite of our protected schooling, living in a city gave us opportunities to know many people "different" from ourselves.

During college I became increasingly active in the Episcopal church as well as involved in student volunteer activities in the community. After college I became a professional social worker and practiced for ten years in Boston and Denver. My work was very satisfying as I enjoyed enabling people to lead more fulfilling lives.

I was married at age 33, and we have four children who are now ages 21-30. My husband, now retired, was a town official and representative to the State legislature from the town of Weston where he has always lived. I was a fulltime homemaker and mother for the first fifteen years of our marriage, gradually becoming involved with social agencies in Weston and Boston. I sang in the choir of St. Peter's Church in Weston, and our children attended Church School. We were host family to two inner city boys who were bussed to the Weston schools through the Metco program. These were the sixties, and I watched the ferment from the sidelines with increasing concern.

In 1976 David Van Dusen became rector of St. Peter's, and through his ministry my faith was deepened and the way was opened for me to re-enter the struggle for justice from which I had retreated when my children were young.

David arrived concurrently with the new Book of Common Prayer and enthusiastically encouraged us to embrace it.

Daily Bible reading, with many lapses, increased my knowledge of Scripture. In preparation for leading an adult education series I read a book on the Bible and ethics, the start of my theological education. I began to bring to consciousness ways in which my faith related to my life.

David also brought with him a concern for social justice that went beyond the parish. He formed a Church and Society Network group, in which we studied "Whose Side Are You On?" and other material developed by the Episcopal Church Publishing Company. I read "Witness" and "Sojourners" magazines and became increasingly aware of poverty and related social problems in this country and the imperialist diplomacy that our country was engaged in all over the world.

With increased understanding I was ready to respond to new opportunities to serve. One such opportunity came through the Urban Hearings and a response to them.

Urban Hearings

In June, 1977 a group of bishops of the Episcopal Church, who were concerned about the worsening social problems in the cities, formed the Urban Bishops' Coalition to help the church address the urban crisis. The church is in the cities in large numbers, they reasoned, and includes "many of those who are making basic decisions about the future of the city and many of those who suffer from the decisions made." (Pelham, page 4) These bishops determined to listen, to reflect and to act. Among other steps they held a series of public hearings to dramatize the concern of the church for

the urban crisis and to provide for a broad spectrum of individuals and groups to present their concerns to appropriate leaders of the church.

John Coburn of Massachusetts was one of the group. He called for local Diocesan hearings, which were held in Lowell, Fall River and Boston in the fall of 1978. At the time I was commissioner for outreach for St. Peter's and was invited to be a member of the panel which heard testimony in Boston. We heard the urgent plea for the church to stay in the cities and to stand with the urban poor and oppressed as they struggle to attain some control over their lives. We heard a confidence that the church was committed to social justice and that it has influence in the seats of power that ordinary people do not have. The church asked, can we help; the people heard from said, yes, if you will.

The Diocese responded to the Hearings by establishing an Urban Mission Committee and adopting an urban mission policy which encouraged urban and suburban parishes "to come together and form coalitions" to address urban problems. The Episcopal City Mission was already funding community groups and parishes which had programs for urban empowerment. To explore the possibility of forming such a coalition members of a number of suburban and inner city churches, including St. Peter's, met for several months the following fall and together we decided to focus on ministry with Hispanics. One reason for this focus was that Hispanics were and continue to be the poorest and fastest growing minority in the Diocese

with additional social problems such as isolation due to language and for some undocumented status. Another reason was that there was a long history of involvement of the Diocese with Hispanic people in the South End of Boston through St. Stephen's Church.

In June 1980 the Coalition for Hispanic Ministries was formed, and I have been one of our parish's representatives to it. Its work has enabled Hispanic congregations to develop in the Mission Hill and Jamaica Plain areas of Boston, in Lawrence and in Chelsea. I am including a history of the Hispanic Coalition in the appendix of this project thesis. The response of the Hispanic people has been positive, but growth of support in the Diocese has been slow.

Witness for Peace in Nicaragua

Through our friends in the Hispanic Coalition, some of whom are from Central America, we learned of the war in Nicaragua, including our government's participation in the training and arming of the Contras. In 1983 religious leaders in this country, who had visited Nicaragua at the invitation of church leaders there and seen the war close at hand, formed Witness for Peace (WFP). One purpose of this ecumenical faith-based organization was to oppose U.S. intervention in Nicaragua by maintaining a continuous presence in the war zones, standing with the people in their struggle for peace and dignity.

In 1986 I was a member of a WFP two week long delegation to Nicaragua. We spent five days of that time in a

cooperative settlement or **assentimiento** in the war zone living with a family of six who received three of us in their one room home. We were from a country that was waging war against them; we were rich and they were incredibly poor; yet they received us with dignity, forgiveness and love. From them I experienced what it is to be loved by the neighbors Jesus calls us to love. From them I learned that my participation in the oppression of the poor need not prevent me from working together with them for justice.

My life and faith have led me to an increasingly urgent commitment to work for social justice; my experience with Hispanic ministry has opened up an opportunity for me to act, and my "dangerous and difficult journey" has empowered me with hope and love.

Thesis Project

I undertook this project in order to put some of the theological and social understanding available through courses at the Episcopal Divinity School and other associated theological schools together with my experiences in order to enrich and make more effective Hispanic ministry in the Episcopal Church in this Diocese. The ministry core of this project involved bringing Hispanics and Anglos together in a series of meetings, some sessions with all together and some with Hispanics and Anglos separately, to explore ways to support each other in our spiritual journeys. This project thesis will present: first, some understanding of the social location and spirituality of Hispanics and of the Episcopal

Church; next, a description of what happened in the meetings, and third, the theological foundation for the work. Finally I present a model which will hopefully be useful for others who are working to help groups of people of different backgrounds to understand each other and work together.

The methodology is derived from the praxis developed by Gustav Gutierrez and others: liberation theology in the Latin American context. The action/reflection/action model starts with listening to each other and acting together before reflecting on the experience in the light of the gospel. Thus, I present the description of the meetings with Anglos and Hispanics before reflecting on the theological component.

This project/thesis is the work of all the participants, and I wish to acknowledge their contribution and thank them for their enthusiastic and valuable participation. I want also to express my gratitude to Suzanne Hiatt for her wise and valuable supervision of the writing of this document, and to Katie Cannon and Sam Solivan, as my teachers, for leading me to essential understanding and for their critical reading of this thesis/project. Finally I am grateful for the dedication of all those who have been working for the past twelve years in developing Hispanic ministry in this Diocese through the Coalition for Hispanic Ministries. This thesis/project is dedicated especially to those who served God through this ministry and are now gone to another life: Luis Herrera, Elizabeth Wyon, Karl Laubenstein, and Helen Morton. May we continue their work faithfully.

Chapter 1

Purpose, Project Design and Definitions

Mary sang in the what we call the Magnificat her praise to God for using her, a humble, lowly girl, to bear Jesus in order to further God's plan for salvation:

The deeds his own right arm has done disclose his might:
the arrogant of heart and mind he has put to rout,
he has brought down monarchs from their thrones,
but the humble have been lifted high.
The hungry he has satisfied with good things,
the rich sent empty away. (Luke 1:51b-53, NEB)

Jesus announced his ministry by reading from scripture in the synagogue in his home town of Nazareth:

The spirit of the Lord is upon me
because he has annointed me;
He has sent me to announce good news to the poor,
To proclaim release for prisoners and
recovery of sight to the blind;
To let the broken victims go free,
To proclaim the year of the Lord's favor. (Luke 4:18-9)

God uses the humble to challenge those who oppress them, and God sent Jesus to teach and live out justice, peace and love among God's people. The powers in the world rejected the message and killed the messenger, Jesus, but the spirit of love did not die. God calls for the Church, the Body of Christ, to continue the struggle for justice, peace and love, and the Church's response has varied over the years. Today as urgently as at any time in the past the world needs the Church to incarnate the message. This project seeks to develop one aspect of the Church's work for social justice.

Las Posadas, the title of the project, is the name of the Mexican American tradition which is acted out the nine nights

before la Navidad, the celebration of the birth of Jesus. Mary and Joseph are tired travelers who are looking for shelter, for someone to open the door and welcome them before the birth of the baby Jesus. A group of singers goes each night to a different house requesting posada, or shelter. They are turned away: in the Posada song (see appendix) those inside the houses ask the travelers' names and refuse because they do not know them. Finally on the last night, the holy night, a door is opened, the couple is welcomed, and there is great rejoicing and feasting in celebration.

This project will explore a model for the the Episcopal Church to open doors and welcome Hispanics into the church. Through the Coalition for Hispanic Ministry I have had the privilege of working with some Hispanic people and have become convinced that they have a great deal to give to the church. They are rich spiritually and find the Episcopal liturgy very compatible with their faith.

Through the Coalition several Hispanic congregations have begun to develop, thanks to the efforts of a few loyal and committed clergy and lay persons over a period of twelve years. Most Hispanics are financially poor, however, and a long term commitment on the part of the Diocese of financial resources and the involvement of more than a few Anglos will be necessary if this ministry is to go forward. Because of separation by distance, class, and language, people in many of our parishes have very little opportunity to be friends with Hispanic persons. I believe that the more we come to

know and understand our Hispanic neighbors the more we will want to welcome them as fellow members of Christ and work together with them for justice in our cities.

The purpose of this project is to develop a process by which Anglos and Hispanics can support each other in our spiritual journeys in this Diocese, through exploring ways to increase mutual understanding of each other's spirituality, culture, and the reality of our every day lives. I hope to be able to offer a model for welcoming Hispanics into the Episcopal Church in a mutually empowering way.

The heart of this project is the coming together of a group of Hispanic persons from the Hispanic Coalition and one of its congregations, San Juan, Jamaica Plain, with a group of Anglos from my parish, St. Peter's, Weston, to meet together and separately to begin to know and understand one another. In the next chapter I will present some background information about Hispanics, their numbers, social situation and spirituality. Chapter three will cover some relevant information about the Episcopal Church. Chapter four will tell the story of our meetings: who participated, how we proceeded, and what happened. Chapter five will offer some understanding of Hispanic American and liberation theologies and how they relate to the project, and chapter six will discuss a theology of transformation. In the final chapter I will discuss some conclusions I have arrived at through this project and offer a model which hopefully help others.

The design of the practical phase of this project uses

methodology derived from liberation theology. According to this theology conversion comes from experience and action, from worship and celebration: all these precede reflection and alternate with it. We begin with the experience of the two groups meeting together. Next each group meets separately to reflect on the experience and develop some understanding of themselves and of the other group. Then they come together again for celebration and new experiences.

Agenda for each meeting were developed to begin where the people are spiritually and in the reality of their lives. Anglo participants were chosen because of their commitment to outreach ministry and/or their participation in the Education for Ministry program in the parish. The Hispanic people chosen were persons I knew through the Hispanic Coalition.

Who are Hispanics? Eleven years ago I knew very little about Hispanics, and almost as little about the countries from which they came. I will present some factual data in the next chapter, but we need some definitions from the start. The following have been derived from the sources noted and I will use them for this project. They are not necessarily used universally.

Hispanics: all those persons who live in the United States who were themselves born in a country where Spanish is the language or whose forebears came from there. (Stevens-Arroyo, page 1)

Hispanics: those persons in the U.S., Canada, and Puerto Rico who are of Hispanic descent and who consider themselves permanent or long term residents of those three countries". (Gonzalez, Theol. Ed. page 3)

Latinos: a term used interchangeably with Hispanic, most often in the west and southwest parts of this country.

Hispanics in this country divide themselves into four major groups: Puerto Ricans, Mexican Americans, Cubans and other Hispanics.

A Puerto Rican is a person who is first or second generation in the U.S. from Puerto Rico. (Stevens-Arroyo, page 1)

Mexican Americans: persons living in the U.S. of Mexican origin. (Ibid)

Virgilio Elizondo describes differences in how Mexican-Americans describe their identity. In replies to a questionnaire to members of Mexican-American communities he found three choices as to the most appropriate name for the ethnic group: **Chicano**, **Mexicano**, or **Mexican American**.

It appears that those who prefer to call themselves **Mexicanos** still speak Spanish and maintain strong ties with old Mexico. Those who prefer to call themselves Mexican-American usually 'accept' their Mexican heritage, but linguistically, socially, and culturally they identify more with the U.S. mentality and life style. Those who prefer to call themselves Chicanos are those who are struggling to emerge with a new identity. (Elizondo, page 21)

Puerto Ricans also vary in the terms they use to describe their identity. **Neorican** has been used at times to describe second generation Puerto Ricans, but there is considerable disagreement on its use. The variety of terms indicates a confusion of identity, according to Elizondo, and an improved self-image may need new terms that North Americans have not used disparagingly. "Other Hispanics" usually identify themselves by their country of origin.

Chapter 2

Hispanics in Eastern Massachusetts

Hispanics are the fastest growing and poorest minority in the United States. Statistics on their numbers are not accurate because many are not counted. According to the 1980 census there were 14.6 million Hispanics in the United States and 3.2 million in Puerto Rico. In 1990 the number in the United States had grown to 20.8 million, an increase of 75%. 62% of the Hispanics in this country live in the three states of California, Texas and New York. 87% are urban and 75% live in Spanish speaking homes. 43% are under 19 years old as compared with 31% in the general population.

Hispanics are economically poor. In 1985 29% lived below the poverty line as compared with 14% in the general population. The median family income was \$16,228 as compared with \$32,907 for the rest of the population. The unemployment rate in 1982 was 13.8% and has remained at least that high ever since.

The census document, "Nosotros, los mexicoamericanos, los puertoricanos, los cubanos y los hispanos", describes four distinct groups of Hispanics. In the United States Mexican-Americans make up 60%, Puerto Ricans 14%, Cubans 5%, and other Hispanics 21%. 49% of the Puerto Ricans live in New York, and one out of five New Yorkers is Hispanic. In the Diocese of Massachusetts (eastern Massachusetts, east of route 495) there are 185,000 Hispanics: 54% are Puerto Rican, 5% are Mexican Americans, 5% Cubans, and 36% of other

Hispanic origin, including Dominicans, Central and South Americans. The cities in the Diocese with the largest number of Hispanics are: Boston with 36,430, Lawrence with 10,289, Cambridge with 4,360, and Chelsea with 3,602. The majority of Hispanics in Boston, Lawrence and Chelsea are Puerto Rican; the majority in Cambridge are "other Hispanic".

Some Historical Notes

Most Hispanic Americans did not immigrate to the United States. The U.S. took over Mexican lands in the southwest in the middle of the nineteenth century and invaded Puerto Rico at the end of the same century.

Mexican Americans

Around 1820 Mexico began allowing Anglo Americans to settle in Texas on the condition that they embrace the Roman Catholic faith and swear allegiance to Mexico. White settlers who were willing to change their religion to be allowed into Mexico were also not hesitant to break their allegiance to Mexico.

As Stephen Austin, one of these immigrants, would later state it: 'for fifteen years I have been laboring like a slave to Americanize Texas,' and he would also add that he was fighting for control of Texas against 'a population of Indians, Mexicans and renegados, all mixed together and all the natural enemies of white men and civilization.' (Gonzalez, Theol. Ed. page 19)

Slavery compounded matters: Mexico abolished slavery in 1829, and since the Texas immigrants were dependent on slavery for their wealth, they wished the U.S. to purchase or in other ways join Texas to the U.S. United States troops were sent to provoke a war with Mexico.

In 1823 Monroe had proclaimed his famous imperialist doctrine, and in 1845 the ideology of manifest destiny was first heard. These justified U.S. annexation of about half of Mexico. In the Treaty of Guadalupe-Hildago which followed the Mexican American War in 1848, the U.S. purchased 3 million square kilometers, the land that is now New Mexico, Arizona, California, Utah, Nevada and part of Colorado, and Mexico accepted the annexation of Texas.

The U.S. guaranteed that the rights and property of Mexicans who remained in the territories would be protected, a stipulation that was soon forgotten. Some trusted the new government and staked their claims, but most were driven from their land. The Native American population was subjugated, and the industrialization of the southwest began in the 1890's. As the U.S. economy needed cheap labor, Mexicans were encouraged to migrate across the Rio Grande, a flow that has never abated but has varied in intensity according to the economies of the two countries. It is estimated that between 1900 and 1930 one tenth of the population of Mexico, one million people, immigrated. In 1951 the "bracero" program legalized the temporary and seasonal immigration of seasonal farm laborers, and many remained, enlarging the Mexican-American population.

The Mexican American people live in small towns and rural areas to a much greater extent than other Hispanics. They have been exploited and discriminated against throughout their history, and many laws and practices were similar to

those applied against blacks in the southeast. Before the civil rights movement in the 1960's Hispanics often found themselves excluded from public facilities by both groups as they were neither white nor "colored".

Puerto Ricans

Puerto Rico was first "discovered" by Columbus in 1493. There were at the time about 60,000 inhabitants of the island, called Tainos, or Boriqueans. Forty years later there were only 1158 Amerindians left on the island; most had succumbed to disease and exploitation. By that time there were already 1523 black African slaves. San Juan became an important port for ships on their way to Spain, and Puerto Rico was supported by an annual payment from Mexico. By 1900 the population was 155,426, none of whom were pure blooded Amerindians. During the nineteenth century Puerto Rico, along with other Latin American countries, sought independence from Spain. Spain granted independence in 1898. Six months later, in the Treaty of Paris following the Spanish-American War, the United States took possession of Puerto Rico, as well as Guam and the Philippines, the first U.S. colonies.

Whereas Mexican Americans were discriminated against within the United States, Puerto Ricans were colonized by the U.S. As inhabitants of a relatively small island the native population rapidly became the victims of U.S. capitalist expansion. In 1899 peasants and farmers owned 93% of the existing farms and estates on the island. By the early 1930s

60% of the sugar production and 80% of the tobacco production was controlled by four large U.S. corporations. Coffee was displaced as a source of income, and those peasants who had been working on coffee plantations were forced to move to other areas where tobacco and sugar were grown or to the cities. As sugar production continued to increase, more and more peasants lost their land.

In 1947 Congress granted Puerto Ricans the right to elect their own governor, and Luiz Munoz Marin was elected. He initiated "Operation Bootstrap", the industrialization of Puerto Rico. One result was that the island lost its rural character, and the plaza, or town square, was often displaced by asphalt roads and shopping malls. Traditional culture and values were shaken, replaced by competitiveness and a money economy: economic achievement became the value on which success was measured. Agricultural production declined and the industrialization was not profitable, so the economy was kept alive by U.S. federal "transfer payments". By 1983 50% of the population qualified for food stamps, and in 1985 unemployment was 20%. Alongside this widespread poverty a middle class developed, and suburban living increased markedly. (Gonzalez, Theol. Ed., pages 25-27)

Politically there were several options for Puerto Ricans: independence, statehood, annexation, or commonwealth status. In 1917, without their consent, all Puerto Ricans became U.S. citizens through the Jones Act. On July 25, 1952 it became a "free associated state" (commonwealth). Munoz was elected

President and remained in office until he died in 1980. His ideas were industrialization and the free associated state; however, he became alarmed at the loss of traditional values and called for a balancing of commercialism with a sense of human dignity, an effort to create a blend of the past with the best of the present and future. He called this effort "Operation Serenidad". (Fitzpatrick, pages 48-49)

The increasing poverty on the island precipitated large migrations of Puerto Ricans to the mainland. The increase in the Puerto Rican population in continental U.S. can be

charted as follows:	1940	70,000
	1950	300,000
	1970	1,400,000
	1980	2,013,945

It has been statistically demonstrated that the main factor influencing immigration is the average wage in the U.S. relative to that on the island, rather than welfare, unemployment benefits and other government programs, most of which are also available on the island as well. In New York City Puerto Ricans work in unskilled or semi-skilled jobs, and in the 1960s and 1970s most of those jobs left the city.

Cubans

Cuba and the Dominican Republic are the other two Spanish-speaking states in the Caribbean. In the late 19th century many Cubans had immigrated to Florida, where they brought the tobacco industry. When they returned to Cuba after Spain granted it independence, they brought back the Protestantism they had learned in Florida. The United States invaded Cuba

and occupied it early in 1898, as it had in Puerto Rico. After the Cuban Revolution of 1959, when Fidel Castro came to power, there was a great wave of Cuban exiles to Miami and the surrounding areas. These Cubans were middle class and of a higher economic and educational background than the Puerto Rican immigrants. They also benefitted from a number of U.S. government programs designed to meet their needs, since they were exiles from a hostile government. Among these Cubans there is a strong anti-Communist feeling, and they are more apt to be assimilated into the white population than other Hispanics. Many consider themselves to be superior to Puerto Ricans.

Central and South Americans

The Roosevelt Corollary of the Monroe Doctrine, enacted in 1904, declared that "weakness or misbehavior by a Latin American government which results in general loosening of the ties of civilized society...requires intervention by some civilized nation", i.e. the U.S., and that we must assume the "duty" of intervention to safeguard the investments of the civilized world. The Dominican Republic was also invaded by the U.S. early in the 20th century along with Nicaragua, and when the Marines left, governments friendly to the U.S. were installed and supported.

Many of the Central and South American immigrants have fled governments which are friendly to the United States and also very oppressive of the poor and of any opposition. The U.S. has poured millions of dollars into El Salvador in the

1980s to support the government which is notoriously abusing the human rights of its citizens, and the U.S. has also armed and trained Salvadoran troops who have been fighting a civil war with their people for twelve years. Hence, many Salvadorans have fled to this country, undocumented, and those who have been forcibly returned have often been "disappeared". Those in the U.S. who have not been caught by the immigration authorities have to hide their identity; therefore, they cannot legally work or be eligible for any government help.

In summary, most of the Hispanics in the Diocese are poor, and about half of them are Puerto Ricans, citizens of the U.S., who can go back and forth from the old country to the new. The other half are much more isolated from their family and community of origin, and are more at risk here, especially those who entered without proper papers. Almost all of the Hispanics in the Diocese are among those in the cities who are suffering from poverty, isolation, and hopelessness.

Hispanic Culture and Spirituality

Mexican-Americans

From 1500 to 1900 the culture and religion of Latin America were Spanish colonial and Roman Catholic. Several unique features of this heritage are particularly important in understanding our Hispanic neighbors: the close connection between the Church and the Spanish crown, the miracle of Guadalupe, and the symbols of living faith offered by the

missionaries that were incorporated into the people's faith and have continued to the present.

From the beginning of the conquests the Catholic church was under the control of the Spanish crown, who had the power of appointment of bishops in the new world. For this power the crown contributed to the support of the church by giving it land and/or revenue from the lands. The result was that the clergy ministered mainly to the elite, and there was strong motivation for the church to please the crown.

One positive contribution of Spanish Catholic colonialism was the sense of community that was represented by the plaza, or public square, and the presence of a church on the square. The church must be there, for they could not conceive of a community without God as a member. Religious celebrations often took the form of processions, in which everyone participated, rich and poor. Community means relating to others, and the people in Spanish colonial lands valued relationships over individualism. Religion was a mixture of Christianity and indigenous beliefs as the people's sense of the imminent presence of the divine in their lives put on Christian clothes. A three dimensional life was lived, with God, with the saints and the Virgin, and with family and neighbors. Extended family relationships were important, not only with parents and grandparents, but also with god-parents and "patrones", usually persons with great wealth who were willing to help the poorer family. Even though there was extreme poverty, people had a sense of security, knowing that

they belonged to the land.

In Mexico and other Latin American countries there was considerable intermixing of Spanish with native people, rather than the extinction of the indigenous population as in the United States. Virgilio Elizondo in Galilean Journey describes the result of the arrival of Cortez in Mexico, on April 22, 1519, not as a conquest or a defeat but as the birth of a new race, **Mestizaje**. The birth of a new people from two pre-existing ones usually comes through: 1) military conquest, 2) colonialization, and 3) religious imposition, and this was certainly true of the Spanish-Native-American **mestizaje**. For the conquistadores and their men sexual relations were as natural as breathing and eating: they were not racial purists. Whether their children were legitimate or illegitimate, they often gave them their names and claimed them.

The Spanish were also concerned with the souls of the indigenous people, a stark contrast with the settlers of the future United States. Imposition of new religious symbols, according to Elizondo, especially when they are symbols of the conquering group, is more violent than physical violence, for it "discredits the way of the powerless at the deepest level of their existence" (Elizondo, page 11). This violence was subverted in 1531, just ten years after the conquest of Mexico, by the miracle of Our Lady of Guadalupe. According to the myth the Virgin appeared to Juan Diego, a Christian Indian or Moreno, in the figure of a Morena maiden, and she

told him to go to the bishop and tell him to build a temple so that in it she could

communicate all her love, compassion, help and defense to all the inhabitants of this land...to hear their lamentations and remedy their miseries, pain and suffering. (Elizondo, page 11, emphasis mine)

When the bishop was convinced of the authenticity of the vision, the subjugated people came to life. In "La Morena", the brown mother, the orphaned and illegitimate Mexican people discovered their true mother. The importance of this event is hard to exaggerate, according to Elizondo. One of the consequences is that the power of hope was offered to all through one from whom nothing is expected, a clear parallel with Jesus' humble birth. It was the beginning of self-dignity, spiritual equality, and freedom, an identity to be proud of. The missionaries and the people now had a basis for dialogue, a shared experience and a common mother. In 1977 the Synod of Bishops reechoed the Virgin's command by stressing the obligation for the church to inculturate the gospel among a people of diverse cultures, so that the gospel will truly be implanted and a truly local church will emerge.

The way that the missionaries brought Christianity to Latin America was crucial to the forming of the deeply religious faith of the people.

They imbedded the tenets of the faith in songs, dramatizations, personal devotions, pictures, ceremonies and "dichos" (sayings, proverbs) that were easily learned by the people. Profound theological meaning was transmitted through forms that were readily grasped even by children. (Elizondo, page 32)

Elizondo gives many examples: I will describe a few.

Ash Wednesday is a renewal of the people's communion with mother earth, a god of the indigenous people. As such it is a symbol of belonging and of suffering, since the native people have so often been deprived of their land. **Posada**, the reenactment of the journey of Mary, Joseph and the donkey from Nazareth to Bethlehem for the birth of Jesus, is a drama of rejection and finally acceptance and great joy. The texts of the songs used in the drama were never written down but learned and transmitted for over four hundred years.

Personal intimacy with God is expressed in many ways. One way is the common use of the terms, **Diocito** and **Papacito Dios**, implying familiarity. "The paternal, loving and caring presence of God is an unquestioned fact of everyday life." (Elizondo, page 39) The use of the term **corazon** (heart) to refer to persons loved in everyday language is related to the symbol of the **Sacred Heart** that images the reality of Jesus as unlimited, unconditional love. **Christ the King** means that Christ alone can be trusted as ruler and king, and it has become the symbol of ultimate defiance of a tyrannical government. It affirms the fundamental equality and dignity of each person as the only true basis of human society and governance.

Good Friday, "devotion to the crucified Lord - scourged, bleeding, agonizing - is one of the deepest traits of the Mexican-American faith", says Elizondo. It is the celebration of their life of suffering, and the cross

continues to reveal "the innocence of the criminals and the crimes of the innocent, the righteousness of sinners and the sin of the righteous." (Elizondo, page 41) The drama of Good Friday is lived out each year by the people: the agony in the Garden, the Via Crucis, the crucifixion, and finally a visit to the Virgin. In Mexico City it is common to see 100 persons in a church for official services on Good Friday and 60,000 outside taking part in a living "way of the Cross".

Some of the most characteristic features of the Hispanic culture are the **fiestas** and especially the **fiesta of Our Lady of Guadalupe**. As described above this is the joy of the breaking of a new dawn, the collective resurrection of a new people, a Pentecost event.

In the seven years following the apparition at Guadalupe in 1531 some eight million persons came to the church seeking **baptism**, reminiscent of the growth of the early church. In **baptism** the child is welcomed not just into the institutional church but welcomed and accepted into the life and memory of the entire extended family.

What the people celebrate collectively on the feast of Guadalupe they celebrate individually in baptism of a child: rebirth and the promise of new life. (Elizondo, page 45)

Elizondo describes the living faith of Mexican-Americans, and I am not sure to what extent these symbols are shared by all Latin Americans. For the purpose of understanding Hispanics in the United States they are important, since the Mexican-Americans are the largest group of Hispanics.

Puerto Ricans

Puerto Rico is close to Mexico and San Juan was the original seat of the Diocese that included Mexico; therefore the Spanish colonial Roman Catholic heritage was similar. Some of these symbols are important to Puerto Ricans, and they have others that are specifically theirs, such as the tradition of the black angels. What is different about Puerto Ricans is that they were colonized by the United States as well as by Spain, and the destruction of the Spanish colonial culture was extensive.

Three aspect of twentieth century Puerto Rico that affect the religious and cultural heritage of Puerto Ricans are the the breakdown of the community or **pueblo**, that had been lived out in the Spanish colonial plaza with the church as the main building; the "Americanization" of the Catholic church; and the coming of Protestantism.

As described earlier, the Spanish colonial plaza represented community, an important part of the style of Catholicism that developed in Puerto Rico as elsewhere in Latin America. As peasants were relocated away from their communities by unicrop agriculture and industrialization, they lost an important part of their identity as a members of a **pueblo** or community, and that community was catholic. One aspect of this Catholicism was the fact that being religious was not perceived as adherence to the organized church. Another feature was the continuation of many indigenous and African rites and "an elemental sense of the presence of the

sacred in everyday life." (Fitzpatrick, page 117) These aspects of Latin Catholicism were very difficult for North Americans to grasp.

Catholic clergy from the U.S. brought the North American Catholic church to Puerto Rico when the U.S. took over, bringing with them American money, parochial schools, and the English language. Although the schools were welcome, they taught only in English, and they soon began to have to charge tuition and thus became available only to middle class Puerto Ricans. The church also was closely associated with the culture of the U.S., and it neglected the Spanish cultural tradition. Spain had not developed Puerto Rican clergy and had allowed only one native bishop and a few priests. At first the U.S. also did not allow Puerto Rican clergy. In New York City Puerto Ricans were not allowed to have their own priest serve them by order of Cardinal Terence Cooke. Gradually native Puerto Rican priests were trained for the island, and by 1960 all five bishops were Puerto Rican.

Protestantism came with the U.S. and became associated with the colonial power, as Catholicism has previously been associated with the Spanish crown. Mainline Protestants divided the island into six regions so they would not compete with each other: there was only one Protestant church in each town. When the Pentecostals came, however, they went everywhere and were very successful in their evangelizing. Today 20% of Puerto Ricans on the island are Protestant, mostly Pentecostal and often fundamentalist.

Fundamentalism, according to George Marsden, has been closely associated with American "civil religion". The founders of the United States separated church and state officially, in part because they were often fleeing from official religious persecution. However, American Protestantism articulated that the new country should be a Christian, Bible-based nation, promoting individualistic personal piety. Fundamentalism grew out of this "civil religion". Fundamentalist beliefs included the inerrancy of the Bible, anti-evolution, and pre-millennialism, the imminent return of Christ. The intellectual base was Baconian "common sense" philosophy. Truth is unchanging, and allowing compromise destroys Christianity. Life is a battle between God and the evil forces of Satan, and salvation is achieved through divine intervention. Fundamentalism in the U.S. in the first half of the twentieth century was 1) conservative, 2) violently anti-communist and 3) super-patriotic.

The devaluing of the Spanish colonial heritage brought about by the "Americanization" of Puerto Rico and the Catholic church created a vacuum in Puerto Rico into which the Pentecostals moved and were well received. Pentecostalism is now the most characteristic form of Latin American Protestantism. Pentecostalism covers a wide range of expression, and Justo Gonzalez considers Hispanic Pentecostalism very different from fundamentalism, offering a mixture of structure and flexibility. The Pentecostals used local people as their leaders who were not "above" the

people. Pentecostals emphasized community and personal salvation and offered a new sense of identity and personal worth as well as identification with the culture of the U.S. In addition, the strict moral taboos against sexual promiscuity and alcohol and drug addiction provided external controls against the pervasiveness of "moral decay" on the island and in the ghettos in New York and other cities.

Central and South Americans

From the 1960's on there has been a new spirit blowing through the Roman Catholic Church in Latin America, starting from Vatican II and intensified by the subsequent councils of Latin American bishops at Medellin, Colombia, in 1968, and in Puebla, Mexico, in 1977. Justo Gonzalez calls this movement part of the "Reformation of the Twentieth Century" and believes that it will have even greater significance than the Reformation of the sixteenth century. The development of Liberation Theology in the Latin American context by Gustav Gutierrez and many others is part of this reformation. (I will describe this theology in chapter 5.) Although it has led to significant action for liberation in Latin America, it has hardly touched the consciousness of Hispanics in this country. It is beginning to have more impact recently as more Latin Americans, both Protestant and Catholic, are driven from their homelands, being endangered by their resistance to oppression there, and come to this country and join the larger groups of Mexican-Americans and Puerto Ricans.

In this chapter I have described our Hispanic neighbors, who are one out of five Bostonians, a majority of the residents of Lawrence, and a substantial presence in many of the poorer cities of the Diocese. Important for this project are the numbers of Hispanics in our cities and the differences in the four groups. Important also is the understanding of the effects of Spanish colonialism and Roman Catholicism as well as the effects, particularly for Puerto Ricans, of U.S. colonialism and Protestantism. The popular spirituality of Hispanics with their symbols and fiestas will be demonstrated by the Hispanic people in the project.

Chapter 3

The Episcopal Diocese of Massachusetts

Massachusetts is the largest Diocese in the Episcopal Church in the United States, with close to 190 parishes and missions and over 96,000 baptized members. Parishes vary in size and in the areas where they are located. There are large downtown parishes, small urban neighborhood parishes, suburban parishes, parishes in small cities and in small towns. Demographics vary considerably and are not always representative of the location of the parish. Rather than cite statistics on all the parishes or a random sample, I shall describe the thirteen parishes that are members of the Hispanic Coalition, not including the missions of St. Stephen's and San Juan.

In size these parishes vary from 57 to 932 households. Six parishes have fewer than 200 households: two of these are inner city neighborhood parishes, in Jamaica Plain, and Chelsea; two are in Newton, a suburban city; and two are in urban communities close to Boston, Arlington and Brookline. Three have from 200 to 300 households, and four have over 500 households. The medium sized parishes are in Acton and Weston, suburban towns, and Waltham, a small city. The largest are in Andover, Concord, Framingham, and Lawrence: two large suburbs and two small cities.

The amount of income a parish generates depends both on its size and the economic situation of its members. In amount of pledge and plate offering for the year 1989 these

parishes varied from \$20,500 to \$266,000 in income from members, with average weekly pledge per household from \$2.72 to \$16.66; and total receipts from \$46,500 to \$429,000. The four parishes with the highest income were also the largest and had total receipts of \$200,000 to \$450,000. Six parishes had receipts from \$100,000 to \$200,000, and three had under \$100,000. Those with under \$100,000 were the two smallest and one inner city parish. According to size and amount of income, the power in this group of parishes appears to be concentrated in the suburbs: the four largest parishes have a total of 2700 households and total receipts of 1.3 million. The six middle-income parishes have a total of 1370 households and total receipts of 1.04 million. The three with lowest income have 393 households and receipts of 198,500: two of them are urban. The lowest average weekly pledges are from those in urban areas: those whose people pledged under \$5/week are the churches in Chelsea, Lawrence, and Waltham.

Statistical numbers can be interpreted in many ways, often to prove the point the interpreter wants to make, because there are always factors that cannot be enumerated. The picture these figures paint for me is one of many colors rather than black and white. One pertinent point is that the strength of the Episcopal Church is this Diocese, both numerically and financially seems to be in the suburbs, especially in upper class areas. The attempt to have urban/suburban coalitions for urban mission include more

urban than suburban parishes did not equalize power. The cooperative collegial model would seem to be both more feasible and more effective.

Some Historical Notes

The Episcopal Church on this continent was the Church of England in the colonies, and during and after the Revolution many of its members were often suspected of being loyalists. When the church was organizing in the new United States, it conserved its Anglican heritage, most notably in the Book of Common Prayer and the clerical orders. The first American bishop had to be consecrated in the old world where there were other bishops, but being refused by the bishops of the Church of England, went to the Anglican Church of Scotland for consecration. (After this experience the Church of England, and later the Episcopal church in this country, sent bishops along with the governors to the colonies!)

One aspect of the Church of England heritage of the Episcopal Church seems to be particularly pertinent: the close connection between the church and political power, a strong theme in the 19th century in the U.S., especially from the 1880's to 1920. Although the church itself did not have direct political power here, many of its members have accumulated considerable economic power and espoused a social elitism: its social manners are the butt of many jokes about Episcopalians. In 1978 in a book called The Power of their Glory, Kit and Frederica Konolige claim that Episcopalians

historically have been the power class of the United States, and they cite many anecdotes to make this point. They also claim that some of these rich power people do not feel very close to God.

On the other hand they describe a wide range of political ideas. They call Paul Moore, retired bishop of New York, one of the "Episcocrats" but also a radical. For them he is a leading symbol of the strains in the church between radical and old line elements, as when he ordained a lesbian, Ellen Barrett, to the priesthood in 1977. Citing Moore's and other Episcopalians' participation in the civil rights marches in the south in the 1960's, the authors speak of a church of contradictions. The collection by the national Episcopal church in the late 1960's of "reparations" on behalf of the black community for slavery and subsequent oppressions, the decision to ordain women, and the adoption of the new Prayer Book in 1976 are cited as sources of controversy.

In New England the immigration in the nineteenth century of many working class English to work in the textile factories in the "mill cities" brought more diversity to the Episcopal Church. They were the nucleus of some of the small city parishes such as Grace Church, Lawrence. Recently the upper class elitism of some Episcopalians has ceased to have the general impact on the church that it may once have had.

The "radical" element in the church has its historical roots. Frederick Denison Maurice in 19th century England became concerned about the slums of London and led a movement

for the church to be involved in social change to improve their lives. The Christian Socialist Movement that sprung from his work had its counterpart in the United States, the Christian Social Union, which was headquartered in the Diocesan House in Boston from 1885 to 1900 when it moved to Philadelphia.

In Boston Charles Henry Brent, who from 1890-1900 was vicar of St. Stephen's, a mission church in Boston's South End, was influential in the work of the Christian Social Union, which published monthly papers on the church and social problems. In one such paper about F. D. Maurice called "The Spirit and Work of the Early Christian Socialists", Brent described Maurice as part of the radical thread in the Anglican churches. In working with the poor in London, Maurice and his fellows quickly were brought face to face with the problems of society: the enormous concentration of wealth among the few with the poor "bowed to dust with poverty". Maurice had written that one of the main principles of Christian Socialism is that human society is a body of many members, and the **real interests of all are identical**. Unchristian socialism seeks to establish a mechanical contrivance to create and sustain human sister and brotherhood and **compel** humans to fulfill their duties. Christian socialism proclaims God's revelation of human sister and brotherhood and seeks to inspire people to recognize their responsibilities and privileges they already possess. Brent quotes Maurice's writings:

The Church I hold is communist in principle, conservative of rights and property only by accident, bound to recognize them but not as its own special work, not as the chief object of human society or existence. (Brent, "The Spirit and Work of the Early Christian Socialists", quoting Maurice)

Frederick Denison Maurice and Charles Henry Brent are accepted as giants in the history of the Anglican Church, as demonstrated by the fact that they are two of five persons selected to exemplify certain aspects of the life of the church in the Church Teaching Series volume on history, The Church in History, by John Booty. According to Booty Maurice exemplifies the Christian community's task in relation to the world and Brent exemplifies the nature of its mission.

In the 1960's the Episcopal Church admitted a few women and blacks, but it remains in many ways an "old boys" network. The "radical" strain of Episcopalianism continues today, as exemplified by Paul Moore, the late John Walker, Bishop of Washington, D.C., Robert DeWitt, retired Bishop of Philadelphia who was pivotal in the ordination of the first women priests, and others. It is present in the Diocese of Massachusetts in the work of the Episcopal City Mission in Boston, under the leadership of Joseph Pelham, and in the election of the first Anglican woman bishop, Barbara Harris, a black woman as Suffragan Bishop of Massachusetts.

Episcopal Spirituality

The Episcopal Church is indeed a church of contradictions, and predictably it is not possible to give a clear picture of its spirituality. On the other hand certain elements of its

the way it worships and is organized can be noted which may in fact help it to function with such diversity.

Several changes in emphasis were embodied in the 1976 new Book of Common Prayer. One is a change in emphasis from personal religion to the community of the church, as illustrated in the change in the creed from "I believe" to "We believe". Along with this change came an emphasis on the ministry of the laity: lay persons are the first ministers mentioned in the Catechism question on who are the ministers. Another change is an emphasis on the joy in Christianity in place of what seemed to many to be a preoccupation with sin.

The Episcopal Church is a sacramental church, and in the new Book of Common Prayer this aspect is emphasized by the statement that Holy Eucharist is "the principle act of Christian worship on the Lord's Day and other major feasts". (BCP page 13) Many parishes are celebrating the Eucharist at the principal service every Sunday, as opposed to the practice of celebrating it only the first Sunday of the month as was common in the first half of the twentieth century. Baptism is now celebrated in the principal service rather than in a private ceremony, an emphasis on the newly baptized person's membership in the faith community.

Another recent development that is designed to empower the laity in ministry is the introduction and increasing use of a course for lay people called, "Education for Ministry". I will describe this course in chapter 4 in the description of the participants of my project group. I believe that its

impact on the church as a whole is increasing and is potentially substantial.

In 1990 a survey was conducted for the national church by Episcopalian George Gallup. Its report is called, "The Spiritual Health of the Episcopal Church". The purpose of this survey was "to gain insight into the spiritual health of the laity of the Episcopal Church in the United States and to determine attitudes on key issues facing this denomination". (Gallup, page 5) Persons surveyed were on the membership roles of an Episcopal church, and all parts of the country were covered. 45% of those surveyed say that they are involved a great deal in their local church and its activities, 55% say "somewhat", "hardly at all", and "not at all".

The sample was 57% female and 43% male; 40% were in the the age group 45-66, the others divided equally at each end; half had completed college, another quarter had attended some college, and one quarter had never attended. 24% had incomes under \$20,000 a year, 41% had incomes from \$20,000-49,999, and the rest were over \$50,000 or undesignated.

The results were summarized as follows:

In broad terms the picture of the Episcopal Church membership that emerges from this survey is of a church body that is substantially orthodox in its religious beliefs (with these beliefs in many cases grounded in life-changing religious experiences); committed to growth (both personal and institutional); open to change and new expressions of faith within the church; and holding the view that the Episcopal Church should become more involved in areas such as ecology, matters of justice, war and peace. (Gallup, page 8)

Results showed that many Episcopalians have indeed felt

close to God at times in their lives. 42% say that they have had life changing religious experiences, and those are the ones who are more likely "to be active, to invite others to their churches, to talk about religious topics, to participate in small groups, and to receive comfort and support from their religious beliefs". (Gallup, page 13) Half of those surveyed attend church on a regular basis and half "strongly agree" that their religious faith is the most important influence in their lives.

"These survey findings suggest that the national membership of the Episcopal Church have a fairly clear sense of direction and mission" states the report. On social justice issues 82% favor including more minorities in the membership of local Episcopal churches, and a substantial majority would like to see the Episcopal church more involved in ecology, matters of justice, and war and peace.

Presiding Bishop Browning asks those who read the report to examine their Christian commitment and think about how they may live "more deeply in Christ - in your life at home and at work, and in the life of your parish and Diocese."

Browning goes on:

This deepening of faith will take different forms for each of us, just as God calls to every one of us [in] a way that we will hear, just as the Spirit blows through our lives in ways that surprise us. The work of our lives, therefore, is to be ever open to the Spirit and so in the Lord that each moment is lived in the knowledge and love of God. (Gallup, page 4)

In summary I would describe the Episcopal Church in the Diocese of Massachusetts as a faith community which embraces

great diversity: of belief, of background, and of activism. The glue which keeps the diverse elements in the same body seems to be symbolized and acted out in the sacrament of the Eucharist: all are welcome at the same table. People with power are often members, but one quarter of the sample surveyed said they had incomes of under \$20,000. Recent developments seem to be enabling a deepening of faith and empowering of the laity. In spite of many social differences the church would seem to be able to offer membership to Hispanics if such membership were offered in a way that is affirming for Hispanic people.

Hispanics are financially poor and suffering from the devaluing of their identity as they seek acceptance by the dominant culture. Their sense of identity is closely linked to a sense of community and to their spirituality. Membership in the church must be offered, I believe, through enabling Hispanics to have their own congregations rather than expecting them to be absorbed into Anglo congregations. The Episcopal church can offer them the freedom to be themselves, to develop their theology and sense of community in their own neighborhoods. Empowering them will mean offering what the Episcopal church has to offer, power and financial resources, with no strings attached. -

Chapter 4

The Project

My understanding of Hispanic people in this country and of the Episcopal church in eastern Massachusetts described in the two previous chapters has shaped the goal of this project. Bringing Anglos and Hispanics together to come to know and accept each other as loved fully by God in the context of the gospel does not deny the social reality of their differences in social location. We have found in the Hispanic Coalition that communities have developed into congregations around the Hispanic staff. Supporting each other in our spiritual journeys, then, first means parallel journeys in communities that affirm the deepest meaning of each person.

This meaning of mutual empowerment is also reflected in the methodology. Meeting together offered opportunities to know each other as individual persons, and meeting separately affirmed each group in its particularity.

The basic ingredient for this project are persons, Hispanic persons and Anglo persons, including their commitment of their time, their experience and their wisdom. The people I chose are Episcopalians: Anglos who are members of my parish, St. Peter's, Weston, and Hispanics who are members of the Coalition for Hispanic Ministries and/or of one of its Hispanic congregations, Iglesia de San Juan, Jamaica Plain. Other ingredients are the knowledge and understanding I have gained from my course work about

liberation theology, justice in today's society, urban ministry, Hispanics, and the Church.

The procedure was a series of meetings with the people who had agreed to participate, some with Hispanics and Anglos together and some with each group separately. Eight sessions were held: two joint meetings with the entire group, two meetings with Hispanics separately, and four meetings with the Anglos separately. The agenda for these meetings was developed with the goal of increasing self-understanding of each group, starting with their own reality, as well as understanding of the others.

A note about communication: several of the Hispanics do not speak English and most of the Anglos do not speak Spanish. I understand a minimum of Spanish. In the joint meetings both languages were spoken; each person using the language in which she or he felt most comfortable. Translations were done at the time, mostly by Judy, a bilingual Anglo, and Gildardo, one of the Hispanics. In the Hispanic meetings Spanish was used almost exclusively, and a tape was made which Judy summarized later for me in English. The meetings with Anglos were summarized on newsprint as we went along.

Participants

Anglos invited to participate were members of St. Peter's who have been involved in the Hispanic Coalition, other outreach activities, the Central America affinity group and/or the Education for Ministry (EFM) course. All have

been and continue to be leaders in St. Peter's congregation.

I mentioned in chapter three that EFM is a new development in the Episcopal Church which has the goal of empowering lay persons for ministry. I am giving a more detailed description here because I think it is an important component in what the Anglos brought to the project. Five of the seven Anglo participants, including myself, have completed the course, two are mentors. The three in this project from St. Peter's who had not been part of EFM previously, two Anglos and one Hispanic, joined a newly formed group in January, 1992.

Participants in EFM meet weekly for four years in a group of six to eleven students with a trained mentor. The course begins with a study of the complete Bible, from Genesis to Revelations, which takes over two years, and continues with a year and a half of church history and theology. The curriculum and text were developed by the School of Theology of the University of the South at Sewanee, Tennessee. Crucial to the course are the **community** that is developed through sharing personal stories and the **theological reflection process**, which is a specific and very helpful way of relating personal experience to the scriptures and tradition. In our parish twenty-two persons have completed the course or are currently students: 20 women and two men.

Anglo participants in this Hispanic ministry project were asked to commit two Sunday nights and four Tuesday nights to attending the meetings. Seven women were asked, and six of

them accepted and participated fully: only two of them missed one meeting each. Their ages varied from 50 to 78: three are in the middle 50's, two in their middle 60's and one in her late 70's. A brief description of each participant follows.

Joan is a Bostonian Yankee who was born in Mexico and also lived in Spain as a child as her father was in the U.S. diplomatic service. She has four grown children and is recently a grandmother. She is part St. Peter's 8 a.m. congregation.

Eleanor is also from an old Bostonian family of English background, and she lived for seven years of her marriage in Canada. She has been active with the Episcopal City Mission, Rosie's Place, and the Massachusetts Human Services Coalition. She is the mother of four grown children.

Ellie is from an upper class New York family of English background. She is a Licensed Eucharistic Minister at St. Peter's. She has a fourteen year old son. She has recently become interested in exploring the vocation of priesthood and is currently volunteering in AIDS ministry.

Helen is of English background and grew up in a clergy family: her father was an Episcopal priest. She has one grown daughter and three grandchildren. She was involved with the Coalition for Hispanic Ministries at the beginning through its parent organization, Casa Viva.

Judy grew up a Quaker in Pennsylvania. She is married to a Colombian, and they lived for the first sixteen years of their marriage in Colombia, coming to this country eleven years ago. She is completely bilingual. Her youngest son is a teen ager; the other two are in their middle twenties.

Mercer is also a Pennsylvania Quaker. She is a Licensed Eucharistic Minister. She has two grown children who are in their twenties. She was unable to come to the first joint meeting, but I met with her to tell her what had transpired before we Anglos met alone.

The Hispanic participants are members of the Hispanic Coalition steering committee or of the congregation of San Juan. Nine participated; five were not able to attend all the sessions. There were six women and three men, and they

were generally about ten years younger than the Anglos.

Benino is a member of Iglesia de San Juan and an older Puerto Rican man who lives in Jamaica Plain. He participated in two of the four sessions, one with Hispanics alone and one of the joint meetings, the Posada.

Catalina is a Guatemalan, a member of San Juan, and a grandmother. She participated in both joint meetings; she missed the two with Hispanics alone.

Fabiola is a Colombian who lives in Weston and is a member of St. Peter's. She is a companion to an elderly parishioner, and her two children live in California.

Gildardo is a Guatemalan who is the Hispanic Coalition outreach worker for Iglesia de San Juan. He is married, has five children, and has a full time job as well as working part-time for the Coalition.

Irlanda is also Guatemalan and is Gildardo's wife. Their youngest son Kevin, who was four months old at the time, came with them to the joint meetings in Weston.

Mary is Costa Rican, a student at EDS and a candidate for priesthood. She is outreach worker for the Hispanic Coalition in Chelsea. She and her husband Armando, the Hispanic priest in charge of San Juan, and their 13 year old son live in Cambridge. She attended the two sessions for Hispanics alone but was unable to come to the joint sessions because of a change in the time of the weekly service at Chelsea.

Matilda is Puerto Rican and has been a member of San Juan for ten years. She has grown children. She participated in both joint sessions and the second one with Hispanics alone.

Regina is Chilean and is outreach worker for the Hispanic Coalition in Lawrence. She is a theological student, studying in Spanish at Instituto Pastoral Hispano in New York, and is a candidate for the priesthood. She lives in Arlington with her son and daughter who are in their twenties. She participated in all the sessions that involved Hispanics.

Sal is Mexican-American, and is a retired plant maintenance supervisor and member and former senior warden of St. Andrews, Framingham. He is a former co-convenor of the Hispanic Coalition. He participated in the first session; the following week his wife died, and he did not continue in the project.

Summary of Sessions

Joint Opening Meeting Oct. 20th

The first meeting was held at St. Peter's Church, Weston, and was attended by six Anglos including myself and seven Hispanics. I started by introducing myself and the purpose of the project. Each person then introduced her/himself briefly. For the next thirty minutes we divided into pairs and learned about each other in order for one to describe the other to the group. Each Anglo paired herself with an Hispanic, and Fabiola and Matilda of the Hispanics were paired. Judy was with Catalina, who spoke very little English. The questions to be addressed were: when did you or your parents or forebears first come to this country? and, what did they or you bring from the culture of the old country that you wish to continue here?

The pairing was very successful: considerable animated conversation in both English and Spanish continued for thirty minutes, and some wished to continue longer. One pair was Irlanda, with her four month old Kevin, and Joan, whose only grandchild is the same age: their bonding was immediate, maternal and cross-cultural. Another was less fortunate: Fabiola told me afterward that she had told Matilda, the only Puerto Rican present, how much she dislikes Puerto Ricans. I had planned for those speaking in Spanish to finish their presentations to the group before they were translated, so that Anglos might experience the language barrier. However, for the most part, Gildardo translated as they went along.

Here are some excerpts from their stories. **Gildardo** and **Irlanda** had both come from the same part of Guatemala, although they met and were married in California. **Catalina** had been forced to return to Guatemala the first time she came, but she came again and eventually brought all but one of her five children. **Eleanor's** grandfather was living in Puerto Rico at the beginning of the U.S. occupation, and he was the first Anglo to attend San Juan High School.

Some examples of things the Hispanics brought from their culture and wish to continue here were: how to bring up children with respect for their parents, how to make Guatemalan candy, and "Dios en mi corazon" (God in my heart).

We concluded with plans for subsequent meetings, two with Anglos alone and two with Hispanics alone. I asked each person to think about and bring to the next meeting an idea, a reading, or an object that has special meaning as a symbol of her or his religion or faith.

Impression of Opening Meeting

Before the meeting I wondered what would be different from what I had planned. What was unexpected was that **Gildardo** brought the three women from San Juan: **Irlanda**, **Catalina** and **Matilda**. This difference helped the focus in a way that I feel was very positive. Although I had not known these women enough previously to have invited them directly, their participation was as members of the same worshipping congregation just as the Anglos were. There was a feeling of community among them, similar to that of the Anglos. Three

of the Hispanics of the Coalition belonged to Anglo churches: **Sal** to St. Andrews, Framingham; **Regina** to St. John's, Arlington, and **Fabiola** to St. Peter's.

The evening went well, and there was general enthusiasm and warmth. Some small misinterpretations of language gave us opportunity for laughter. People seemed to relate to each other as persons, across cultural boundaries, and to be truly interested in the other: a good start, I felt.

Meetings with Hispanics Oct. 27 and Nov. 5th

Both meetings took place at St. John's, Jamaica Plain. **Gildardo**, **Benino**, **Irlanda**, **Regina**, **Mary** and **Fabiola** came to both meetings, and **Matilda** came to the second.

First meeting with Hispanics:

The question addressed was, what is one symbol of your faith and/or religion that is particularly important for you? Some persons spoke of their faith in general as well as giving specific symbols.

For **Gildardo** faith is the fundamental "base" of a person. His parents taught him the Catholic faith. He carries the Word of God in him; his marriage is a benediction from God. "In Central America we, the Indians, have a strong faith. God is in everyday life." One of his special symbols is incense at the Mass: it give a holy atmosphere. A festival that is important to him is Moros - Assumption of Mary, his birthday, August 15th.

For **Benino** the Word of God brings redemption, benediction

of God. His special symbol is the rosary: "you can keep it with you and turn to it any time." He says that if you are not blessed by God, you are nothing, you're lost. Believers are blessed.

What is important for **Fabiola** are the people, helping others, acting with them, serving when possible. You must have a little faith, but the act of going to church isn't important to her. She studied at a boarding school with nuns, prayer constantly. She wanted to escape. Her grandmother was Jewish. In Catholic school they taught that the Jews killed Jesus, and she suffered for her Jewish last name.

Regina's mother taught all ten children their religion at home. Her grandfather was Jewish, but they never talked about the Jewish religion because of the Nazis. She was baptized Roman Catholic but never learned the rosary, candles, novena, etc. They went to church only once a year, on Christmas. It was in Latin. She believes in God and in Jesus and has faith and hope for eternal life.

Irlanda's mother is from a small town and **Irlanda** is from the same barrio as **Gildardo**. "I had very humble origins, wore long braids, native [Indian] clothes, etc." Their mother taught them the Roman Catholic religion. They went to mass every Sunday and attended First communion and Catechism classes. She liked the special celebrations in Guatemala: the festivals, Holy Week processions, the Posada. She likes to take part in them and to organize them.

Mary comes from a large and very religious family. Her father was going to be a monk until he met her mother. She knew the rosary, the 23rd Psalm, etc., by the time she was four. She took part in fasting on Fridays, more often in Lent. When she was sixteen she had some questions, but the priest told her not to ask questions. She went to a boarding school but did not feel the nuns cared about her. She was angry at God alot of times. As a teen ager she went to the Catholic church and the Episcopal church sometimes on the same day. When she had classes to become an Episcopalian, in Costa Rica, her anger at God went away. "The Roman Church stressed obedience and suppressed us. The Episcopal church stresses a loving God."

We had a time for discussion at the first meeting. Several things they agreed on: Hispanics felt freer in the Episcopal church than in the Roman church, and they are ready to share their faith with Anglos, including things from their Roman Catholic roots. R.C. tradition teaches DISCIPLINE. Respect for parents is very important in their culture and religion. Most of them have felt oppressed in the Roman church, and sometimes they feel that here also. Anglos can read of the importance of religion in their everyday lives by reading Latin American authors.

Matilde was present the next week and had a chance to speak of her religion and faith. She was born with the Roman Catholic faith. Her mother always took her to church.

I cried if we were not going. I began to pray very early; Father Jose taught me. He was very affectionate

with me and called me "pulgarcita" because I was the smallest. I loved to sing the hymns, etc. Faith is important; you aren't alone, God is with you. He is in your heart.

She spoke of visiting old people as acting out her faith. She said one old man was very lonely. She found a companion for him in Puerto Rico who came here and is marrying him this month.

God willing, we will all love each other, like the commandment says. The love of God is the fundamental basis for raising oneself and one's children."

Impression of First Meeting with Hispanics

All of these persons were brought up Roman Catholic and now belong to the Episcopal church. The special symbols that are important to them are almost entirely from the Roman Catholic tradition, such as the rosary and incense, or from Hispanic culture, such Moros (the festival for the Assumption of Mary), Posada, Holy Week processions.

They are symbols that do not always happen in Church; the presence of God and faith in their daily lives was almost universally expressed. Gildardo mentioned that the omnipresence of God has a native American component. Also interesting is the fact that two of the group have Jewish grandmothers and have experienced problems because of Roman teaching about Deicide and the fear of the organized presence of Nazis in Latin America.

Most expressed the feeling of more freedom in the Episcopal church, although at least one spoke also of feeling racial oppression at St. John's. Mary is the only one who became an Episcopalian in her home country. The others

joined because of being invited by Padre Luis Herrera, the first vicar of San Juan who died in 1988, or in Regina's case, because an Episcopal church, St. Stephen's, sponsored her family coming to this country as refugees. All seemed to express themselves freely, not just to say what they thought I wanted to hear. In general I felt the evening was valid and helpful.

Second Meeting with Hispanics:

I gave them my summary of the previous week's meeting, and two had slight corrections to make. The topic for discussion this week was: what had you hoped for in coming to the United States? and, what doors have you found closed to you in this country? Again I will report on each participant individually.

Regina said that they never wanted to come to this country because the U.S. was involved in the killing of President Allende. They wanted to go to Venezuela, Sweden or Mexico because they had friends there. In Chile there were political problems after Allende's death. The door were closed to them in other countries. Here the first closed door was the language. It is a very big closed door. She spoke of her difficulty in studying theology in English. The second problem was leaving her family: she misses them very much. Another is the rapid pace of life here, not enough time for friends. They hoped for a good life, to raise their children well, have them healthy and educated. They never considered having alot of money as important.

Gildardo was 17 when he came to this country. He "grew up" here. "I didn't find any closed doors for jobs." He finished high school in San Diego, worked there, and then came to Boston.

The language and customs are very different, we have to understand it. We're here to live a better life. This country is numero uno...has alot of opportunities not available in other countries...My son is 17, the same age as I was when I came here. I told him to consider being a dentist or an eye doctor, things I wanted to be, but he says there is not enough money for the education to be a doctor, and he is interested in electronics...

In our country they do not want us to grow up. Who is they? The people who teach, those with power in Guatemala. They don't want us to learn. If you get too big, then you disappear. If a person comes to this country when they are thirty or forty, it is a very difficult situation, hard to get a job, etc. North American people are good, but the system is rotten."

Mary said a door was closed for her husband in the Church in Costa Rica. And because of the language they couldn't carry out the plans they had when they came. He had difficulty studying in English in Texas. He refused to go back to Costa Rica without the degree, so they came to Massachusetts. They didn't have political problems in Costa Rica. The Church here closed doors and didn't help him get the job he wanted, but they stayed here and tried to open the doors. The Episcopal Church in Costa Rica closed doors for her as they did not ordain women.

Matilda had her children and raised them in Puerto Rico. She came here because her husband was making it difficult for her there.

I came with four little kids. Then my husband came and we made up, but he didn't like it here and he left

again. We went back to Puerto Rico, the problems started again, so we came back here.

(The doors back and forth between this country and Puerto Rico are always open for Puerto Ricans, who are citizens of the U.S. This is not so with other Latin Americans and is a point of resentment between them.)

Irlanda came here to go to school. "We lived badly in Guatemala because of my father's illness." She was working by day and studying by night. Her brothers came here first and then they brought her.

Later I had to work, and then I met Gildardo. I helped out my mother and my younger brothers. My father died four years after I came here. I was able to work here and help my mother. Many doors are closed here due to language, but I had my brothers here, so I had alot of support. We've worked hard and have a house in Guatemala for our children.

Fabiola came here young. Her mother came to visit friends and fell in love with a Puerto Rican, so they stayed.

I say this country is full of opportunity, the American dream. I didn't find closed doors, my mother was here. Later my husband was studying and I worked in the store and raised my kids. I got up early and went to bed late, always working, working. That's what life is in this country. We had problems. There are good and bad people here. Where I go they open doors, I push them open.

Next the group planned for the joint meeting: the Hispanic group will come to Weston and teach us about Posada. They will bring tamales and tacos, and we will supply cider and dessert.

Impression of Second Meeting with Hispanics

Although I had expected to hear more about closed doors in this country, they actually talked more about closed doors in

the countries they came from. In Guatemala they don't want us to grow up; in Chile there were political difficulties after Allende was killed. Both **Gildardo** and **Regina** are aware that the U.S. government had been involved in the overthrowing of democratically elected presidents in their countries.

Language was seen frequently as the biggest obstacle in this country, and **Gildardo** implied without admitting it that college and professional education was not available for him and is not now available for his son for financial reasons.

The Roman Catholic Church had closed doors for some of the women: **Fabiola** calls it the "boys' club." The Episcopal Church had opened doors to them. **Gildardo**, **Irlanda**, **Matilde** and **Benino** who had all joined San Juan because Luis had invited them. **Regina** and her family had been sponsored by St. Stephen's, and **Mary** had been invited to join an Episcopal church in Costa Rica.

I think that we would have heard more about problems and obstacles here if I had known them better or if this project had an Hispanic co-leader. However, it is important for me to realize that where they came from was hard, in some cases dangerous, so as not to idealize their prior situations as against the poverty and discrimination they suffer here.

I picked up on the Posada idea for the tradition they would share with us partly because it was so meaningful for them at this time of year and partly because it symbolizes for me the opportunity that our church has to be enriched by

their presence among us if we would open the doors. I turn now to summaries of the first two meetings with the Anglos.

Meetings with Anglos Oct. 29th and Nov. 5th

All six who were participating were present at both meetings. Preparation for the first meeting was for each person to think about a special symbol of her faith.

First Meeting with Anglos:

First we shared our reactions to the joint meeting. Generally we felt good about it although we acknowledged our frustration at the language barrier. Even when the Hispanics spoke English, some of them were hard to understand.

Next we shared our faith symbols.

Ellie read her favorite passage from Scripture, Psalm 121. "I will lift up mine eyes unto the hills..." It was read at at her wedding.

Joan brought a brooch, which was in the form of a descending dove. It was given to her by someone special, and she did not know at the time that it represented the Holy Spirit. Knowing this makes it even more meaningful, representing God and a relationship with a loved one.

Mercer brought an apple, a symbol of the Garden of Eden. The Garden signifies community which is broken by human beings.

Helen's symbol was her new glasses, trifocals, which offer a third, a middle distance. She can now see three ways, a change in perspective, and she does not stumble. This new perspective also represents new directions. Her faith is

that whatever is right will occur.

Judy spoke of roots, especially roots of trees. She remembers the outdoor church in the woods in the Pocono Mountains where she went summers when she was growing up: the sun, the skies, the trees, the Quaker service. She has felt God there. Roots are important when so much in the present is uncertain, jobs, etc.

Eleanor spoke of having felt God in two very different places, in the woods behind Regis College where she walks her dog, and in the interaction between two guests or a guest and a staff person at Rosie's Place, a shelter for women and children in Boston. Sometimes she finds it hard to make the effort to walk in the woods, but she is always glad she has gone and feels refreshed. She talks to God in the woods. As for the women at Rosie's, perhaps when one is down and out there is nothing in the way of the love.

My symbol was the last two lines of Hymn 376:

Teach us how to love each other,
Lift us to the joy divine.

This week these lines came to me and seem to signify what we are trying to do in this workshop.

We discussed these offerings. Symbols of woods, nature, and creation are common to several of us, also symbols of the community of faith. The rhythm of retreat and return is important: retreat for peace and rest, and return to the community. We are privileged to have the woods nearby; yet we suspect that even in the city there is joy in seeing a

weed poking up through cracks in the cement.

Talking about God is not accepted in our Anglo culture; one doesn't talk about private things. And religion is a private thing. There is so much diversity in ideas about God that one does not want to risk offending the other person. We wondered how much this was also the influence of New England Puritanism. Privatizing of God has many facets, including different meanings to different people of Holy Communion: for some it is action between the individual and God, for others a sharing in community. It is important to understand what the different meanings are for others.

Charismatics talk about God, almost in a commercializing way. The effect is often perceived negatively and as being intolerant: you need to be saved; there is only one way and one language. On the positive side charismatics are loving and happy: Judy's son attends the Church of Christ because of this.

What about us Episcopalians at St. Peter's? Most of us don't talk about our faith and find it hard to share our faith. Yet there is community in worship, in the sameness of the liturgy. These are our roots, and yet three out of the seven of us were not brought up Episcopalian. Also, what we have in common can become exclusionary: newcomers have difficulty following the service. What is appealing often has a negative flip side.

We speculated about our Anglican beginnings: were early Episcopalians more influenced by the austerity of Puritanism

or by the pre-Reformation ways of the Roman Church?

Certainly Anglicanism is circumspect and austere, perhaps over-emphasizing sin and repentance. We mentioned the "churching of women": Joan's mother had to return to church to be blessed (returned to the company of the faithful) as soon as her son was born, even though she was not physically up to it. This was in the Anglican Church in Spain.

On the other hand we sensed that Hispanics in our group seemed to have simple and indiluted enthusiasm and bright colors in relation to their faith, and faith seems to permeate their lives. Perhaps that is one aspect of the appeal of nature for us: bright colors, warmth, life in all creation. Cathedral architecture is massive and evokes wonder through its grandeur; yet one can visualize the lively Medieval festivals and plays taking place within them.

Another example mentioned is the difficulty some Anglos have with murals and pictures that portray living people along with portrayals of Jesus. In some murals painted in a church in Chatham all the people in the pictures were clearly recognizable as residents of the town. The townspeople demanded that the murals be removed from the church. Perhaps they couldn't see themselves in the same picture with Jesus or see one of them as Jesus. In contrast, Hispanics often name a child Jesus.

We spoke of recent changes in the church, especially in the direction of bringing more life into the liturgy, and of the controversy that always ensues with change. Divisiveness

in St. Peter's may be reinforced by the fact that many in Weston are used to deciding and controlling things; however, some mentioned that Episcopalian parishes seem to be able to have within their membership people with many differences.

Hispanics also have their differences, as we are learning. On the other hand they seem to be less concerned with guilt and more able to express their feelings. The group wants to learn more about Hispanics, and the next session was planned to address that.

Impression of First Meeting with Anglos

This first session was an attempt to understand where we as a group of Anglo Episcopalians are spiritually. I felt that there was a depth of sharing in the individual offerings. They seemed to be either connected with formal religious expression (scripture and hymns), nature, and/or everyday life.

The discussion covered many subjects in a somewhat rambling way. Difficulty talking about God pointed out a contrast with the openly expressed faith of Hispanics, and we were also aware that one consequence of the privatizing of religion is the evasion of the social gospel agenda. Awareness of Anglicanism's strength in accommodating people with differences also has pertinence to this study.

We agreed that in many ways we are not a cross-section of the parish as a whole. All participants knew each other in varying degrees before, but this group had not previously existed as an entity. All seem committed to this project.

Second Meeting with Anglos:

Before the meeting I had distributed to each participant the material on Hispanic spirituality in chapter 2, the list of definitions in chapter 1, a chart comparing the North American and Latinamerican cultures from Prophets Denied Honor by Stevens-Arroyo (see appendix), and a summary of the first meeting of the Hispanic group.

We discussed the Hispanics' symbols. In contrast to them our faith symbols are not church centered, but our community is church centered. We have a more varied belief system than the Hispanic group, who come from a Roman Catholic background. But we all have a faith journey in common. Our privatizing of God may be related to the individualism of our culture. The chart comparing the cultures may be out of date, particularly as the second generation of Hispanics takes on the values of the dominant culture, but it points to some basic differences. There is definitely a two class society in Hispanic countries.

We spoke of how the Pentecostals and Fundamentalists are growing rapidly among Hispanics, as the Catholic Church has not allowed Hispanics to have their own priests, and many Hispanics are not attending church. Hispanics are finding it harder to assimilate than earlier immigrant groups. They are the first Roman Catholic immigrant group who did not bring their priests with them. Hispanic women are freer here.

We wondered whether there was a Moorish influence in the church in Spain. The Moors and Jews were expelled from Spain

the same year that Columbus sailed, and the Inquisition was carried out in Latin America as well as in Spain.

The meanings Hispanics have for the symbols of Ash Wednesday, the Sacred Heart, and Christ the King are quite different from those of some of us, and we found them less cold, perhaps an influence of climate, but more likely because they did not have Calvin. (None of our Hispanic group come from fundamentalist traditions.) The ease and abuse of confessions and absolutions and the selling of Pardons were causes of the Reformation, but somehow we seem to be still stuck on personal sin.

We talked about what doors might be closed to Hispanics. Certainly the language barrier is important and related to lack of educational opportunity for Hispanics. Some Hispanics who are professionals such as doctors and lawyers in their country of origin are not able to qualify here because of the language. Many others do not have educational opportunities in their countries and find it harder here.

Another barrier has to be racism, and we all agreed that we are all racists to some extent. We discussed ways in which we try to be aware of and overcome our own prejudices. A further closed door is economic opportunity: a limited range of jobs is available to Hispanics, usually jobs that no one else wants which pay very little. Judy mentioned that her (Colombian) husband misses the social gathering that is part of the soccer game every Sunday in Colombia. He misses the sense of community.

Classism is closely associated with racism; we make assumptions about educational levels, and sometimes we call them "child-like" in a snobbish way. Class assumptions are often based on color. We discussed some of the pros and cons of bilingual education. Another closed door has to do with undocumented status, and several churches and the city of Cambridge are sanctuaries. It seems that perhaps the hierarchical structures of society and church have contributed to many Hispanics' acceptance of a second class status here.

One thing we have to offer Hispanics is a willingness to accept them and their gifts. Another may be to help them learn community organizing. We are asking them what we can do to help them open some doors, and we are asking ourselves, will we receive the gifts they have to offer.

Impression of Second Meeting with Anglos

In this session the Anglo group seemed open to understanding Hispanics and to have learned from our experience of the first meeting, from the notes of the Hispanics' meeting and the material on Hispanic spirituality. We felt sympathy with the Hispanic experience, some awareness of how we Anglos participate in their oppression, and understanding of ways we are different as well as things we have in common. Overall I felt continuing enthusiasm and concern.

Las Posadas Joint Meeting Nov. 17th

The San Juan congregation had celebrated Las Posadas in the past, sometimes going to a different neighborhood each of nine nights. We had planned the Posada for Monday November 11, but it was snowing most of the afternoon so it was postponed until the next Sunday, November 17th. When it had been planned for the previous week, two of the Anglos were going to be out of town, so they had invited others to take their place. Postponing it allowed all of the regular participants to come as well as the others they had invited. **Carter, Henri, Florence, Joan P.** and my son **Carl** joined us. The Hispanic group was also larger, twelve adults and **Kevin**, the baby.

They arrived later than expected, and the Anglos were waiting. **Matilda** and **Irlanda** dressed up as Mary and Joseph while **Gildardo** explained what was going to happen. He gave us copies of a song which we tried to sing with them. They had a long description of Posada in Spanish and English, but we did not feel we had time to read it all.

The Posada: The couple knocked on the door, and the first time they were turned away. The next time the door was opened and they entered. During this time two of the women were beating on maracas (small drums). Now we must wait for the baby, they said.

Afterward, while **Gildardo** was explaining something of the history of the custom, the Hispanic women were talking to each other in Spanish. Then we went upstairs and ate the

delicious food they had brought. The Hispanic people sat together during the Posada and to some extent while we were eating.

Impression of the Posada Joint Meeting:

The Hispanic group obviously enjoyed sharing their Posada with us, and we all enjoyed the food. I think the Anglo group was uncomfortable that the presentation was not a polished performance, and the maracas were actually abrasive in the small room. The fact that we sat mostly as separate groups was uncomfortable. On the other hand we were all touched by the sincerity of the two women who were Mary and Joseph, and everyone enjoyed the evening as a whole. The Anglo group's reaction was discussed in their next meeting.

Gildardo resisted planning further meetings with Hispanics alone, expressing the feeling that they had told us enough, and we had heard from people from many different countries. He invited me to their Bible study meeting at which they were planning what they would do for Christmas, and I planned to go, but it was snowing hard that night and I did not go. He said later that he was glad I had not come as they would have been worried about me getting home afterward. My impression is that he was implying that it was not up to me to work with Hispanics on their issues. They think they understand Anglos pretty well, and I believe that in some ways they do. The oppressed always understand the oppressor better than the other way around.

The rest of the project consisted of two further meetings

with the Anglo group. My original plan to do everything parallel with Anglos and Hispanics was an attempt to treat each group the same, but the fact that it did not happen did not seem to be detrimental to the project.

Meetings with Anglos Nov. 19th and Nov. 26th

Third Meeting with Anglos:

All of the Anglo group were present. First we discussed the Posada experience of last Sunday night, what was hard about it and what was good. One thing that was uncomfortable was that we sat with other Anglos; however, we agreed that it was more comfortable to be with those we know who speak the same language, and we had been together before they came. The Hispanic women who were talking while Gildardo was explaining things to us reminded some of a Roman Catholic mass, the people doing their own thing in their language, different from what the priest was doing. We were not feeling at home, less so than they, as we didn't know what to do. And those drums! We had something of the feeling of not being at home at our own place.

What was good was the food and their enthusiasm for their faith. We don't live our faith the way they do. We would like to go to Jamaica Plain to be with them for their Posada. Sometimes they go different nights to Brighton, Roslindale, and other places until the final night when the party is at the church.

The nearness of faith we saw to be in contrast to ours. We discussed whether this might be related to the poverty of

their lives. Also because religion is in the home it is not separated from where they are most the time. I shared with them some of the history of how the Coalition was started, how we hired Luis Herrera to work with alcoholics, and in doing so how he gathered a congregation around him. Luis worked with and accepted the poorest and least and made them feel welcome.

One reason they were attracted to the Episcopal church is that the women feel freer. Involved in this is the Roman church's attitude toward birth control and divorce, and their refusal to baptize children whose parents are not married. Some of them may not be aware of other differences between the Roman and Anglican churches, and they continue with much of their Roman tradition. The liturgy of the mass is almost identical.

We asked what the Episcopal church has and does not have to offer Hispanics. We were bothered that Episcopal churches charge rent to the Hispanic congregations (St. John's, Jamaica Plain and St. Luke's, Chelsea), although it could be important for their self-esteem if they had the money. It would seem that within the Diocesan structure a policy could be developed that superceded the congregational approach. We agreed that New England Episcopalianism is very congregational. We felt that the Diocese has responsibility for Hispanics. In attempting to say why, we talked about what is mission. The difficult history of the Coalition raises the question of the place of mission in the Diocese.

I spoke of the church's ambivalence between ministering to its own and working for social justice as illustrated in the lives of William Lawrence and Charles Brent. Bishop Lawrence had been rector of Grace Church in Lawrence early in his career, and he had been concerned enough about the poverty and oppression of the mill workers that he had spoken to owners of the mills. When the owners did not improve the conditions, he did not pursue it further. As he rose to prominence in the Church as Bishop of Massachusetts he concentrated on ministry to church members and expected individuals to live out Christian values in the secular world, rather than challenging the Church as an institution to address the injustices in society. On the other hand, Charles Brent, who had ministered for ten years at St. Stephen's in the South End of Boston, carried on throughout his life an effort to work for ways in which the Church could impact the world to promote social justice. As Bishop of the Philippines when it first became a colony of the United States, he ministered with the native Philippinos as well as with the Anglos there. After leaving the Philippines because of ill health he devoted the rest of his life to bringing the churches of the world together to work ecumenically for peace and justice: he was instrumental in the establishment of the World Council of Churches.

The Episcopal Church is in some ways a church of the powerful who want to keep the power. We hope that increased understanding of the Hispanic culture would help the church

to see that Hispanics are no threat and could very well be the future of the church. This project is one effort toward such understanding.

We discussed possible things we could do with our Hispanic friends in the future, such as attending their Posada or some other event in their church. We could offer money for rent or for a building of their own, and we could continue a relationship with the congregation. We talked about how it is probably easier for us to relate to them than for people who live in the city because they do not live next door and do not "threaten" our church or our neighborhood. But in other ways the distance makes the relationship artificial, distance not just in miles. We have not discussed class; that will be on the agenda for the next meeting.

Impression of Third Meeting with Anglos

This group continues to be interested, sensitive and eager to learn more. I am also impressed by the variety of issues raised and the amount of agreement among them.

Fourth Meeting with Anglos:

Before this final meeting I distributed copies of my summary of the Hispanic group's second meeting, a summary of the Anglo group's third meeting, a history of the Hispanic Coalition (see appendix) and some material on Hispanic American theology (in chapter 5). Our agenda included discussions of the Hispanic meeting, the Coalition, class issues, a closing evaluation and what to do next.

All were present except Eleanor who had another

commitment. We started with a discussion of the following quote from Thomas Merton (Seven Story Mountain, chapter 2):

Perhaps one explanation of the sterility and inefficacy of Anglicanism in the moral order is...the social injustice and class oppression on which it is based: for, since it is mostly a class religion, it contracts the guilt of the class from which it is inseparable.

The members of the group agreed with what Merton said and we felt that it is not very different now from when he wrote it. Worldwide Anglicanism is becoming more diverse, especially in the third world, but not in this country. We saw it as a large problem. One counter tendency is the fact that the Episcopal church is able to hold people of many diverse opinions in community, when it works on doing that. For instance, it is doubtful that the majority of St. Peter's would agree with the quote even though we all did.

It is hard for those in power not to want to hold onto it. Generally Roman Catholics in this country have been of a lower class than Episcopalians, and many have been immigrants fleeing from situations where they have been victims of abuse of power. This fact compounds the problems of Hispanic Episcopalians: classism divides. We seem to have little in common with them. Education also contributes to class differentiation and is becoming more and more of a divider. Most but not all Hispanics are on the bottom in this country.

Our question: Is or can the church be different from secular society? We spoke of Liberation Theology with its emphasis on empowering the poor. We wondered if Black

Liberation theology is being practised in the Black churches. In a sense Black Christianity has always been liberating; that is why it was forbidden for the slaves. The churches may not be as active toward liberation now as formerly.

What does this mean for us? For liberation to happen in this country, and in particular in and through the Episcopal Church, what is needed is transformation of the dominant culture. I gave two examples of the failure of liberation movements in the absence of transformation of the power holders: in spite of great hopes for blacks in this country in the sixties, most blacks are worse off now than then. And much of the progress embodied in the Nicaraguan revolution may be reversed: when war did not succeed in wresting power from the Sandinistas, starvation finally did. This also why we have to have women's movements every generation or two, said one of us: no matter what gains are made, those in power lash back.

As we concluded, we felt strongly that we has only started to develop a relationship with the Hispanic group, and we all wanted to continue. The next time we could invite them here for a New England dinner. There was strong agreement that we would like to work toward a sister parish relationship based on real relationships between lay people. This project has given us a confidence that such is possible.

Impression of Fourth Meeting with Anglos:

I was surprised that we all agreed with the Merton quote, and I believe there would be disagreement with some other

parishioners. This group seems to be a good place to start. Actually they have talked so positively about this experience that there is interest on the part of other members to know more. I was also pleased that they found the written material helpful in understanding our Hispanic neighbors. Real concern that the Diocese should make a commitment was expressed: perhaps St. Peter's people could put on some pressure.

Post Script:

Subsequently, on February 9, 1992, we did invite the Hispanic group to supper. Again the group was larger, and they brought three guitar players and three teen agers who sang for us. We sat at small tables, with an equal number of Hispanics and Anglos at each. We acted out the gospel lesson for the day together, read once in Spanish and once in English, and had some interesting discussion. For the St. Peter's participants each time has been easier and more fun, and the music and singing was so helpful that we agreed to include it every time we get together.

Chapter 5

Theological Foundation

The theological foundations for this project are Hispanic American theology and Liberation Theology in the Latin American context. One of the tenets of liberation theology is that one starts with the reality of people's lives. For this reason I have presented the practical part of this project before proceeding to the theological discussion. In this chapter I will present some of the theological framework and use it to reflect on the project phase.

Liberation Theology in the Latin American context is one of the first forms of liberation theology and has grown in the soil of economic poverty and political oppression in Latin America. Its roots are in Latin American culture, hence it can be called the parent of Hispanic American theology. I shall present it through the lens of one of its leading prophets, Gustav Gutierrez.

Latin American Liberation Theology

Gustav Gutierrez was born in 1928 in Peru, received a classical theological education in France and Rome, and returned to the slums of Lima to work with poor there. His theology developed out of his experience working among the people in conditions of incredible poverty. His first book, A Theology of Liberation: History, Politics, and Salvation, was published in 1968, shortly after the first Conference of Latin American Bishops in Medellin, Colombia. Parts of the book were preparatory documents for the conference, and the

conference itself, a milestone in the history of the Roman Catholic Church in Latin America, sharpened the focus of his thought. His work has been a thorn in the side of the Vatican ever since the death of Pope John 23rd, and in his most recent book, The Truth Shall Make You Free (1986, English 1990), he presents many examples of how he sees his writings as consistent with Vatican teaching. His work has been controversial to some, possibly because his writings threaten those who have power both in the church and in secular society. One criticism is that he is more political than spiritual. Two of his books, We Drink from our Own Wells (1984) and On Job: God Talk and the Suffering of the Innocent (1985-6), reveal a deep spirituality which is an integral part of his theology and action.

Gutierrez speaks of two moments in the doing of theology: action and reflection. All theology starts with action and worship. This is the first moment, a listening phase: listening to God and listening to the poor. Conversion comes through encounter with God and with the poor, and it leads to a new life in community, a new way to follow Christ. The first moment includes commitment and action as well as contemplation and worship of God.

The second moment is critical reflection on the action in the light of God's word. Theology supplies a language to speak about God, not strategies for action. It includes silence, seeking the will of God, and discourse, "permanently nourished by silence". The locus for doing the theology is

the Christian (or ecclesial) base community. The theologians are the people who are oppressed. The spiritual leaders of the base communities are lay people from the community who are trained to be "Delegates of the Word." Gutierrez brings the Delegates of the Word together in Lima once a year for spiritual support and to hear input from them about the doing of this theology among the poor. The campesinos and the poor in the barrios of the cities continue to be the source for his development of this theology.

Gutierrez says that the doing of theology must start with commitment to the poor. Why this "preferential option for the poor"? Because God loves the poor: not because they are better but because God is God and because poverty means death. Commitment to the poor, he says in The Truth Shall Make You Free, "means entering into their universe and living in it...regarding it no longer as a place of work but a place of residence". (page 10)

Latin American liberation theology comes from a confrontation between the reality of death and the necessity to announce the kingdom of life, resurrection, the death of death. Spirituality is freedom: to be a Christian is to be free, free to sense the gift of God's love, free to love, not free as a right, but free to be in service of our sisters and brothers. Sin is the rejection of God's free gift of love.

The fruits of liberation theology in the Latin American context became real to me when I lived among the poor in Nicaragua. We learned about the "popular church" from Sister

Matilda, an Argentinian nun who was head of a school for agricultural technicians in a small village in the campo (countryside). She said that the Christian Church came to Latin America with the conquistadores, the cross with the sword. For centuries it had ministered mainly to the upper classes: priests were scarce, and some of the poor people might be able to see a priest every three or four months, others no oftener than once a year. Vatican II called the church to address the needs of the poor, and the conference of bishops at Medellin charged the priests to go and live with the poor and raise their consciousness about the institutional violence inherent in a social system that fosters poverty and oppression. Priests were asked to train Delegates of the Word, and international religious orders were asked to send priests and nuns to help. She was one who responded, and she told us that her order had decided there was no conflict between the gospel and the revolution.

In the small community in Nicaragua where we lived for five days we experienced the new freedom and sense of dignity the people felt. The Delegate of the Word in that community described it this way:

As we live our lives we discover the greatness of God and that there is no difference between us. We discover God's presence in us; we can't always find it within ourselves, but in loving each other we find the kingdom. And in celebrating the Word we discover our rights. God wants us to be without sin and without oppression. God has no favorites; we are working for no borders between us.

I have read since that the popular church has existed in Latin America for many centuries, but that the people's

popular religion has been discouraged by the established church as superstitious and being senseless magic.

Elizondo's description of this religion as one which has retained some essentials from the native American faith as described in chapter 3 is helpful: liberation theology fell on fertile ground that had kept alive the native gods.

Hispanic American Theology

Many Hispanic Americans are suspicious of liberation theology in the Latin American context as they have been taught that it embraces communism. Oppression for political activity or for being labeled communist is widespread in the experience of many.

Justo Gonzalez in Manana, Orlando Costas in Christ Outside the Gate, and Ada Maria Isasi-Diaz and Yolanda Tarango in Hispanic Women have all developed aspects of an Hispanic American theology, i.e. a theology of Hispanics in the United States. All of these have helped me to visualize a way to do this theology, and all are gifts from the underside of history, the oppressed, those outside the gate. I shall summarize each of these briefly.

Justo Gonzalez was born and grew up a Methodist in Cuba, which gave him an experience of being a religious minority, and moved to the United States where he is part of an ethnic minority. He is author of the three volume History of Christian Thought, and of Christian Thought Revisited and Manana, from which I have taken most of my understanding of his theology. He is a highly respected theologian and author

and is currently Adjunct Professor of Theology at Columbia Theological Seminary in Decatur, Georgia.

Gonzalez calls the new movement in the Church that started with Vatican II as the "Reformation of the Twentieth Century" and believes that it will have even greater significance than the first Reformation. The development of liberation theology in the Latin American context he sees as part of this reformation. Although it has led to significant action for liberation in Latin America, he feels that it has hardly touched the consciousness of Hispanics in this country.

He describes the wider context of this new Reformation as the end of Christendom, the end of the association of Christianity with political secular power, an association in which the Church has become part of the problem from which Christ seeks to liberate us. The failure of the north, i.e. the "first" and "second" world to solve the problems of the world politically and socially has been accompanied by a growing self-consciousness of peoples other than the dominant group of white European and American males. New voices from the south, heard in the self-theologizing of the missions and the new gospel insights from the younger churches, are giving us a deeper understanding of the Biblical message from the underside of history. He sees universal and ecumenical parts of this movement: there is a universality in the various concrete and particular theologies, but all must acknowledge their particularity, especially the so-called orthodox theology of the west. Hispanics, he says, seek jointly with

all others who are speaking the words of the new reformation to call the church to obedience to the laws of love.

Hispanics, according to Gonzalez, can remind the dominant group that the Bible is a non-innocent history. We cannot idealize our heros: all are human. The people of God, as seen through the long history in Hebrew scriptures, go through apostasy, punishment, repentance, redemption, and back to apostasy. Jesus' message, which he lived out as well as taught, is that the reign of God has dawned on earth, not in a future, different place called heaven. Reading the Bible as a powerless group teaches that "you" should be read in the plural, as addressed to the community. Privatizing the message distorts it and denies the essential social nature of human beings.

In community God is the subject, the active ruler, but not like human rulers. The most common sins are wrongful dominance of some humans over others, misuse of property, and maximization of profit. The Bible helps us to discover what obedience to God requires of us. Hispanics have always had to live beyond the myth of innocence, aware of the guilt of their foreparents, of their painful identity. Since they live beyond innocence they do not have to suppress their feeling of guilt. Responsible remembrance leads to responsible action in awareness that all are sojourners, the land is God's.

Reading the Bible "in Spanish", says Gonzalez, shows that the revelation is in human terms rather than in abstract

philosophies. We should read it as a way of understanding ourselves, not as an end in itself. In human terms Hispanics need to assert that the broken, oppressed, crucified Jesus is God: that for them is **Incarnation**. The one-for-others-ness that Jesus asks us to be includes forgiveness and redemption but also judgment and condemnation. The core of the human predicament is enslavement to the powers of evil. Life is not life unless it is shared: the **Trinity** means a life of sharing.

These are only a few examples of the way Gonzalez reinterprets tradition from the perspective of those with whom Jesus lived and for whose liberation he confronted the structures of society. His final chapter speaks of the "spirit of manana". Spirituality is how the gospel is lived within, making faith the foundation of life, and how it is lived out, making faith the foundation for action and structure. Spirituality grounded in scripture is radically relevant to the world. Newness in Christ is the result of divine intervention through the gift of the **Spirit**; the Spirit is the power that intervenes to make things as they are not, so that the sinful nature no longer holds sway:

The Spirit of God is the guarantor of what has been granted to us - granted with that 'not yet' and that 'already' which are always the character of a promise. ...The Spirit is the first fruits, the down payment, of the Reign. (pages 160-61)

He describes the contrast between the present order and the reign of God as temporal, not spatial:

The contrast is based in the order and structure that prevail in each of these two reigns. In one of them the powerful rule, all seek their own profit, and those whom no one defends are oppressed. (page 168)

For those who have a rich investment in the present order it is hard to live in eager expectation of a new order. For Gonzalez "manana" is the radical questioning of today, questioning the very foundations of the social order. The "manana people" are the community of faith that dares to live as believers of the message. "Evangelism must be grounded on the spirituality of the Reign of God or it is not the good news of Jesus Christ". (page 167)

Orlando Costas was Dean of Andover Newton Theological School when he died in 1987. He was born in Puerto Rico and emigrated to the United States. After he was married, he and his wife returned to Puerto Rico as missionaries: there they developed "a deep Latin American identity...We had found our roots." (Costas, page xii) Later in Costa Rica, as part of the Community of Latin American Evangelical Ministries "we became an evangelical variant of the Latin American theological ferment of the decade." He has written The Integrity of Mission: The Inner Life and Outreach of the Church, and The Church and Its Mission: A Shattering Critique from the Third World. He returned to the United States in 1980 where he served on the faculty of the Eastern Baptist Theological Seminary before coming to Andover Newton. In Christ Outside the Gate he "articulate[s] the reality of rejection and marginalization of the Latin American peoples,

the Hispanic community in the United States, and all oppressed women, men and children everywhere." (page xiv)

Costas develops theological themes from the underside of history in a way that is similar to Gonzalez' approach. He also starts with the fact that Jesus is one with the outcast and the oppressed of the earth. The identity of Christ is defined by the life, ministry and death of Jesus, and the experience of Christ is verified in the transformation of present situations of the oppressed. The Bible presents sin as a destructive force that thwarts and deforms human life. Sin is "every unjust act,...every insult to human dignity, every act of violence done by someone to someone else".

(Costas, page 23) Sin is also unbelief:

those who disobey God and act unjustly toward their neighbor do so because they do not believe in God. Faith is an ethical question not an intellectual one. (page 24)

Salvation is: obedience to the reign of God, the fruit of the saving grace of the gospel, faith in action - in service and worship - and the response of love in celebration of God's liberation. Salvation is justification and liberation, reconciliation and communion, personal and social. We must avoid false dichotomies that have set one dimension against the other and limit its unity and efficacy.

For evangelization to be authentic and deep it must set aside such false dichotomies, taking seriously the wholeness of salvation and the radical nature of sin. (page 38)

Costas sees the United States as a missionary field for third world Christians. A mission field is "any situation

where [people] do not know to whom they belong." (page 71)

What is needed in the United States is:

an authentic process which will make church and theology critically responsible to the gut issues of American society - and the place to witness such a process today is in the world of the poor and disenfranchized. (p. 82)

Third world Christians can offer models for such contextualization as well as meaningful paradigms of strong lay leadership drawn from among themselves, not "bound by the formal, heavy laden, sterile structures of American... theological education." (page 82)

In discussing the whole world for the gospel Costas says that the focus has been on the context of the gospel, not on the nature of the world. We are called to evangelize social institutions and global structures because individual institutions cannot change the logic of profit, purchase and possession. Ruben Alves has described these structures, whose aim is monopoly, as a dinosaur that is as absurd as it is powerful. Corresponding to Biblical thrones, dominions, principalities and powers, these invisible forces determine institutional behavior and cultural relationships. Christ triumphed over them and told us not to be intimidated by them: they can be liberated from their oppressive function.

To work for the transformation of society Costas would have us move outside the gates of the cultural, ideological, political, sociological and economic forces that surround the religious compounds. In the United States there has always been an alliance between religious and other institutions of society. Bearing witness to God's saving grace means sharing

in the pain of those who are suffering and dying outside the gate, as Jesus did. Our mission is:

helping to transform the wilderness of an unjust, oppressive and torn world into a garden of justice, freedom and well-being...Let us be prophets of hope in a world of disillusionment and false dreams, pressing forward to the city of God - the world of true justice and real peace, of unfeigned love and authentic freedom. (page 194)

The third Hispanic American theological work I will discuss is Hispanic Women: Prophetic Voice in the Church by Ada Maria Isasi-Diaz and Yolanda Tarango. Isasi-Diaz is a Cuban born, Roman Catholic, feminist, activist, and theologian who is a frequent lecturer on Hispanic women and women and the Church. Tarango is a Chicana activist engaged in feminist issues and is national coordinator of LAS HERMANAS, a national organization of Hispanic women. By combining Hispanic American theology with the experiences of women they describe a liberation theology that is political. In their book they bring us the voices of Hispanic women, and in so doing they underline from their experience much of the understanding of the writers I have already described.

Doing Hispanic Women's Liberation Theology demands commitment to do theology from a specific perspective as a communal process. Hispanic women are triple oppressed, along with other minority women, by classism, sexism, and racism. La raza, the mestizaje of Spanish, Amerind, and Black, cannot ignore the popular religion of the black and Amerind parts of their heritage. Those are some of the specifics. As for the

communal, Isasi-Diaz and Tarango say:

One of the most pervasive themes in Hispanic culture is the community. **La comunidad** is the immediate reality within which Hispanics find their personal identity and function. (page 7)

The sense of community is important for Hispanics in this country because of their need to be a group that is distinct from the dominant culture. She also stresses that this theology is organic, avoiding the false dichotomies such as between intellectual and physical activity.

The material was gathered from different groups of women in week-end meetings, and they specifically quote seven women: two Puerto Ricans, three Mexican Americans, and two Cubans. Recurring themes are: promises, reciprocity of a relationship, and the importance of religion at home more than the sacraments and the church. The existential context is one of survival, both physical and cultural for themselves and their children. They feel a sense of being, of self-determination and self-identity, and the need to celebrate. To them the personal and political are intimately connected. Religion is central to their lives. For them, because of their lack of education, Christian enculturation did not happen; instead, Christianity became their culture. They have taken what is life-giving in the religion of all three cultures in their heritage. In their popular religiosity they use practices that escape the control of the church.

These women's ethical understandings reinforce much of what has been said earlier. Self-determination of the

individual must be attained in a way that does not manipulate or diminish any other person in the community. Power must be redefined as enablement and creativity that does not participate in patriarchal structures but seeks to change them radically. Public policy must be evaluated as much by the way the goal is achieved as by the goal itself. Survival and liberation are achieved through struggle, risk and love. Expression of feelings is an essential part of their relationship to the community. Finally these women critique the sexism, ethnic prejudice, and classism of official Christianity, the sexist and ethnic prejudice in Latin American Liberation Theology, and they critique the ethnic prejudice and classism in white feminism from a mujeristic perspective.

Isasi-Diaz and Tarango's methodology includes starting with the women's stories, analyzing them, celebrating them liturgically, and then strategizing for action, returning with their new stories to further analyze, celebrate and strategize, in an ever climbing spiral. For me the experience of these women brings out some of the universal in their particularities which can help liberationists to work together.

Black and Feminist Liberation Theologies

In spite of Hispanic women's critique of other liberation theologies, which I feel is valid, both Black and Feminist liberation theologies have contributed to my overall understanding. I will not go into a description of these

theologies, but I will mention a few contributions that have been important to me.

James Cone, among others, has stated strongly that Christ is black and lives among the poor in the ghettos. It was easy for me to see the risen Christ in the faces of the campesinos in Nicaragua where the poorest people have achieved a sense of dignity through relating their faith to their lives as well as in their woundedness. It is painful to see Christ being crucified in the contorted faces of the ghetto dwellers, who are being torn apart between the reality of their heritage and the seductive forces that would make them remain underclass for white male dominated capitalism. It is important for me to recognize Christ in their struggle and confused ambivalence and to know the beauty of the person even as she/he is tempted to want to buy into the system. Black is beautiful; Christ in black (and all) persons is the beauty.

Feminist liberation theology has contributed to my methodology and to my understanding of the oppressor. Awareness of the death-dealing effects of patriarchy, hierarchical structures, and dichotomies in our ideologies has helped me as an oppressor and as a woman. The alternatives offered, including collegial relationships and organic wholeness resonate with my being and inform my way of doing. In the womanist life-spirit, feminism enriched by input from women who are also oppressed economically and racially, I find the essence of what Christ calls us to be.

Conclusion

The hope of the "Manana People", the faith in action of those "outside the gate", Hispanic women's love relationships with God, their families, and their **comunidad**, reading the Bible as a way of understanding ourselves in light of humanity's history of disobedience and God's redemption: all these are gifts from the underside of history to us in the individualistic, competitive, dualistic dominant culture.

The Hispanics in this project exemplified for me the validity of the theology that Gonzalez, Costas and Isasi-Diaz describe. A few examples will illustrate what I mean.

The Hispanic women described by Isasi-Diaz expressed the need for community and identity as distinct from the dominant culture. Our women also wanted to carry on their cultural heritage: their festivals, their language, the way they make candy, and the sense of family in community. The place of women in the survival of the culture was clear as well as the importance of religion in every day life.

Gonzalez mentions that Liberation Theology in the Latin American context has hardly touched the consciousness of Hispanics in this country. He saw this changing as more Central and South Americans are driven from their homeland because of oppression at home. The majority of our group were Central and South Americans. Guatemala and Chile were two of the first countries to make strides politically in liberating the poor. In both countries democratically elected presidents were assassinated with the help of the

United States. Regina had to leave Chile because of her husband's political activity, and at least one of the Guatemalans, Catalina, came without documentation. Gildardo was aware of the oppression of those in power who did not want the peasants to learn.

One of the problems that Gonzalez mentions is that Latin Americans who have come recently do not understand the ghetto culture or how the Puerto Ricans have been colonized by the United States. Although Puerto Ricans are U.S. citizens, a fact that many Central and South Americans envy, they suffer from loss of their identity and find it hard to be proud of their cultural heritage which has been so decimated by the U.S. occupation of their island.

These theologians are writing for Hispanic Americans in an attempt to strengthen their feeling of self-worth through reinforcing their identity as Hispanics. What comes through clearly also is the potential in the heritage they bring for humanizing Anglo society. Gonzalez's concept is that the end of Christendom and the failure of the north make our society ripe for being a missionary field for third world Christians. Some examples are: the sense of community that carries the imperative that no one member do anything to diminish any other; the concept of power as creativity and enablement; sin defined as every unjust act and every insult to human dignity: all these are ways to be truly loving that the dominant culture hungers for. How can we use these gifts to transform ourselves and society?

Chapter 6

Transformation

A theology of transformation completes for me what liberation theologies have started and taken as far as they can go. Theologies of liberation seek to liberate persons and groups from oppressive bonds. As I have said in one of the meetings with Anglos, I believe that often the powerful oppressors are able subsequently to achieve more stringent and often more subtle control to maintain power-over. So I believe that liberation must be accompanied by transformation of oppressive structures, or it can too easily be reversed.

In this chapter I will discuss the process of transformation as described by David Abalos, the evangelization of cultures, both Hispanic and Anglo, as presented by Allan Deck, and two works by Anglos, A Socio-Theology of Letting Go by Marie Augusta Neal and Pedagogies for the Non-Poor by Alice Frazer Evans, Robert A. Evans, and William Bean Kennedy.

David Abalos is a Chicano, born and brought up in Detroit. He is a social scientist and a Roman Catholic who is Associate Professor of Religious Studies and Sociology at Seton Hall University. In Latinos in the United States he describes three stages of transformation. First there must be the decision to break with **emanation**, by which he means the condition of being dominated, when power and responsibility come from outside the self. A decision to break with **emanation** leads to the two phases in the stage of

incoherence: first, the process of breaking the connections and expelling the old gods, and second, the condition of vulnerability where anxiety is increased and hope is renewed. The final stage is **transformation**, in which one learns to differentiate between the sources that are creative and those that are destructive and to respond to the creative ones. Some creative forces for Hispanics, from their native American and their European heritage, are: hope, creation, love, joy and community.

Abalos challenges Hispanics to work for transformation of all Hispanic communities, not just for themselves as individuals, and he describes the politics of transformation:

To be political is to participate on a plane of equality with others in shaping our daily lives and environment; politics is what we can and need to do together...By transformation is meant the conscious breaking of inadequate patterns, the movement through confusion, and the creation of fundamentally new and better patterns that capacitate people to experience themselves, one another, their sacred sources and problems afresh.
(Abalos, page 89)

Incoherence occurs because of the lack of crucial linkages that destroys wholeness. Abalos says that one way to create new linkages is through bilingual, bicultural education, which, through the coming together of two opposites, a third enriched reality emerges. He warns Hispanics against both isolation and assimilation: isolation is incoherence because of lack of crucial relationships, and assimilation is loss of true identity, hence loss of connection with one's sacred sources.

Abalos goes into a detailed description of how one

connects with one's sacred sources through emanation, incoherence and transformation. Without detailing this analysis I offer two quotes which I find helpful in understanding the role of different forms of religion in the lives of Hispanics (and Anglos):

We now know that there are no monolithic religious communities. Catholics, for example, are found in the service of all three gods. Therefore, a Catholic who journeys with the god of transformation has more in common with Hindus, Baptists, or Anglicans who travel with the same god than with a Catholic who is committed to the god of emanation. (page 121)

As members of various religious traditions...we must resist any church that seeks to possess us...We cannot become the means of revealing anew the sources of our own incarnation unless we struggle against the primitive gods of emanation and incoherence and their representatives. It is in this way that we are the Church, the bearers of the sacred. Our sacred vocation is clear and urgent: to participate in the transformation of the source, ourselves, our neighbors and the world with all of its complexities. (page 139)

Abalos speaks of transformation for Hispanics so that new linkages with self, others and God are formed. He sees this happening in community, since only in community is a person whole.

Although Abalos was speaking as an Hispanic to other Hispanics, I see his insights as helpful to Anglos, not only for understanding how to relate to and welcome Hispanics, but even more basic as helping us to understand ourselves and work for our own transformation. Anglos are bound to the god of incoherence, he says. We have lost those crucial linkages: the fact of power-over precludes mutual relationships, with those being controlled and with those competitors who would take over more and more power.

Allan Figueroa Deck, S.J. is assistant professor of Hispanic Ministry and Missiology at the Jesuit School of Theology at Berkeley. In The Second Wave: Hispanic Ministry and the Evangelization of Cultures he discusses some issues in Hispanic Ministry and some strategies for action based on in-depth analysis of the Hispanic experience and of the dominant culture of the United States. His insights come from ten years of ministry with Mexican Americans in California.

Deck discusses the importance of the sacraments, not as mechanistic and superstitious but as explicit orientation to the sacred. What may have become ritualistic to "modern" Catholics for Hispanics is connected to the popular religion's transcendence, getting beyond the rational theology of the west. What has sometimes been considered part of the problem can become part of the solution: he sees a synthesis of the pre-modern age of the Latin American culture with the modern age of reason (see charts in appendix) to a post modernity preserving a balance with the best of each.

Evangelizing culture must go beyond personal conversion, he stresses. He compares the approach of Paolo Freire's conscientization with Saul Alinsky's community organizing. Freire's methods and goal are transformation. "Alinsky's underlying view was essentially reformist, that is, he took for granted that the basic political system of the United States was sound." (page 127) Nevertheless, Alinsky's

Industrial Areas Foundation projects in community organizing have provided the first experience for many Hispanics in successful political participation.

Deck also stresses the importance of base faith (or ecclesial) communities as offering an ongoing permanent point of reference for social analysis rooted in gospel imperatives. The tendency of a parish to turn inward rather than to serve the world makes these base communities within the parish a better place to start action for transformation, both of the individual and of the structures in the community. Deck points to Hispanics' lack of experience in parish organization and their suspicion of involvement in secular political action. In their experience power has always been oppressive, and they often have fear of becoming the oppressor.

Although Deck's strategies for Hispanic ministry are specific for his context, a large Roman Catholic parish in California, his concept of the dominant culture being transformed by the oppressed is very much what this project has been about, and I find his understanding very helpful. He makes the point that the oppressed are closer to "core gospel values" than the dominant culture which has personalized sin and often obscured the social dimension in order to justify maintaining power.

Virgilio Elizondo in his foreword to Deck's book states it this way:

The key to effective Hispanic ministry...is the evangelization of the North American culture itself...in relation to the materialism, individualism and hedonism of North American culture. To the degree that we neglect to evangelize North American culture, we will never truly evangelize the Hispanics in this country. Rather we will impose the values of North American culture in the name of the gospel. In seeking to offer them life we will in effect be calling them to death. (page xv)

Deck's book revolves around two core elements of Hispanic ministry: the need to recognize in a positive way the religious expressions and ethos of the mestizo Hispanics, and the need to strive for conversion of the core values of the western world. (page xvi)

Participation in the transformation of the dominant Anglo North American culture is the most profound gift that Hispanics can offer us. To receive it we must be open to being evangelized from the underside. In Pedagogies for the Non-Poor Alice Frazer Evans and Robert A. Evans of the Plowshares Institute in Simsbury, Connecticut and William Bean Kennedy, Professor of Practical Theology at Union Theology Seminary in New York City, bring us eight case studies or models for transformative education for the non-poor and commentaries on these cases by a variety of experts. These cases include: a plant closures project in Oakland, California, the bringing of third world scholars to Union Seminary, the Women' Theological Center's attempt to become more racially, culturally and economically diverse, a third world immersion program of a religious order of women, peacemaking in a local parish, an organizational problem for Bread for the World, parenting for peace and justice, and a traveling for transformation program of the Plowshares

Institute. I list them to demonstrate the variety of models, but I will not go into the details.

What was most helpful to me in this book was Part II which contains reflections on the cases by Paulo Freire (in conversation with the participants) and two articles: "The Ideological Captivity of the Non-Poor" by Kennedy and "Education for Emancipation" by Robert Evans.

The concepts of pedagogies and educational models may be attempts to base the analysis on Freire's work and thought, and Plowshares Institute considers itself an educational institution. For me educational concepts have limitations. Even though all the models were taken from living experience rather than from the classroom, I believe that transformation cannot be taught: it must include the stages described by Abalos. I recognize the importance of reaching the secular world, yet most of the models were in religious settings.

Freire responded to questions by the participants in a gathering to discuss the experiences in the models. Asked about the liberation of the non-poor he responded that one problem is that the enslavement of the rich does not feel like enslavement. Asked about how to get the power to transform he responded that we must reinvent power, create a different kind of power. The ideal is that riches and resources be socially available, not possessed by individuals. It is very important to study ideology, in order to understand how ideology has power. You need eventually to challenge the system.

Sometimes we are in despair, but sometimes because of the reasons to despair we get hope...Sometimes as that situation becomes more depressing, more powerful in its effect on us, then humanity rises up and moves in the other direction and that is indeed reason to hope. The hope comes out of both the non-hope and the promising... But this change does not happen by chance. We must do the change. (pages 230-231)

Will Kennedy discusses the ways that the social location and ideological assumptions of the middle class affect transformative education. He defines ideology as the "process by which every human being internalizes a basic understanding of the world from growing up in a particular society." (page 234) or "the deformation of truth for the sake of social interest." (page 235) He quotes Gibson Winter on the two directions of ideology:

Ideology...faces in two directions. It is a Janus-like phenomenon. Ideology may be primarily oriented to preserving and legitimating the established powers in a society. It may also face primarily toward the future and project a utopian model for a more just society. In either case ideology draws upon the symbolic powers that generate a person's identity, whether to legitimate the powers that be or to authorize proposals for transformation." (Liberating Creation, page 97 as quoted in Evans and Kennedy, page 235)

Kennedy says that resistance emerges within individuals and groups as they sense they are being manipulated, and the hegemonic ideology must constantly adapt to opposition. He considers the hegemonic ideology a major obstacle to transformative education. "Experiences that have enough depth and duration and intensity to challenge the prevailing interpretations" are necessary. Clarity about the nature and function of the dominant ideology "contributes to clarity about what the restless or resistant group believes in or

wants." In my words: How are we oppressing you?

Kennedy list eight forces or locations that hold the dominant ideology in place and then lists four positive goals for transformative education. The fourth one is conversion. He quotes Douglas Hall's commentary on one of the models in which Hall says that in his opinion the kind of repentance required cannot be produced by pedagogy:

The predicament of the non-poor at its most rudimentary theological level of expression is their lack of **caritas** - not charity but "suffering love" (agape).... At bottom what is required in the case of the non-poor is a **fundamental and ongoing conversion of the spirit...** the birth of that new being that reaches out to the other. (Page 207)

Kennedy stresses the need for commitment of time and energy and also asks the question of how a small committed group relates to the larger constituency of which it is a part. He discusses the need for support groups and for reflection on the experiences in the models. One interesting point is the suggestion that those in the small committed group should also carry regular congregational leadership with the larger congregation. The Anglos in our group all have leadership roles in our congregation.

In the final essay in the book called "Education for Emancipation: Movement Toward Transformation," Robert Evans discusses some criteria, dynamics and components of transformation. The vision toward which transformative education moves contains a new map of reality which could be describes as a more just, sustainable and peaceful community, a Biblical reversal. In quoting from Luke 4:18-19 he says

Jesus' message that "today the scripture is fulfilled" means that in some way the person and presence of Jesus has initiated that social, economic and political transformation Isaiah saw.

This biblical vision of 'reversal' or 'conversion' involves a realignment or repositioning of the non-poor in relation to the poor and to God." (page 260)

He describes three levels of change in transformation: reduction of the resistance to change, letting go or relinquishment, and participation in changing unjust structures. He then identifies the components which appear to be critical in transformative education: encounter with the poor, experiential immersion that challenges assumptions, and openness to vulnerability. Other components are; a community of support, vision, analysis using the reflection/action/reflection cycle, commitment and leadership, and finally symbol, ritual, and liturgy. There is substantial agreement between Evans and Kennedy about what the components are. Finally Evans says that transformation cannot be created or possessed, for it is a "quality of relationship among persons in community who are radically open to the transcendent...the transpersonal embodiment of God's grace that seeks justice and reconciliation for all." (page 283)

In speaking of transformative education in terms of conversion and being in community radically open to the transcendent I believe Evans is talking about more than education, more like a response to God's grace that cannot be

planned or programmed. The educators or architects, as the authors call those who developed the models, can set the stage, provide some of the ingredients that have seemed to be crucial. For me it is more like a leap of faith, a willingness to be drawn toward God by God, responding to a calling to do this work. Kennedy and the Evanses have contributed greatly to the analysis and reflection needed to sustain a movement of the non-poor toward the community of justice and love that has been called God's kingdom on earth.

Marie Augusta Neal's book, A Socio-Theology of Letting Go, was published in 1977. She is professor of sociology at Emmanuel College, Boston and visiting professor of sociology and religion at Harvard Divinity School. She served for three years as area chairperson for the Governor's Commission on the Status of Women in Massachusetts.

Neal says in her introduction that groups of Christians are beginning "to recognize the injustice of social structures which deny the poor access to the resources that belong to them" and have sought ways to change the structures. Now she says "peoples are rising up all over the world and, experiencing new life, reach out to claim their share."

Currently the theology of liberation provides a method for the poor to reflect on their condition and, in response to the Gospel mandate, to transform the world. But if their response is to be equally Christian, the rich need a theology too - for reflecting on what to do when they feel the touch of the poor. (page 2)

In a reflection on Leviticus 25 she says that we make choices depending on how we define the world. If we perceive

it to be all right the way it is, we act to preserve it. If we perceive the world as needing reform we will strive to so change the consciousness of people that the system will work differently: our definition of holy will include outreach. If we perceive that the world's systems have outlived their usefulness as channels toward human development, that by keeping the rules that we have devised, people suffer, we will be ready to relinquish our hold on the system. When the poor reach out for what is theirs, we will be less likely to resist. " We will wrestle with the holy."

And if we are poor and are encouraged to bond with our poor neighbors, we will grow in hope and in courage to reach out to take what is ours for growth and development, rejoicing that God is at our side sustaining our life and supporting our efforts. We will become the holy people. (page 5-6)

She critiques the universities that have taught as a liberating art a specific form of economic development, with alternate forms defined as deviant.

When two-thirds of the world live below the level of subsistence in order to keep this social system continuing in the direction for which it is structured, then somewhere in that society people who are not advantaged must have space to develop alternate forms of social structure. (page 6)

What should we be doing who are advantaged by the system? She says we should study the same disciplines to determine how to let it go. As long as religion is supportive of government, i.e. is a civil religion, it will limit its role to a comforting one, ignoring society's injustice. Once established religions take an unambiguous stand with the poor, the harmony between church and state breaks down.

She calls for a theology of relinquishment involving, among other aspects, public initiatives in the form of debt moratoria and release of resources. In gospel terms the sole determinant of the right to possession is human need. No rationale explaining the reason that poverty exists is an adequate substitute for the Christian task of eliminating it.

With a theology of relinquishment derived from scripture, in response to the theology of liberation, ...the non-poor would have available some formal direction in preparing themselves to a spontaneous response to the rising poor of the world, a non-violent response on account of the gospel mandate to release our grip on the resources as the poor reach out for them. (page 109)

She proposes that all live a sabbatical year, about 14% each year. Those on the sabbatical would live on the common wealth, what we now call public welfare. More people would become interested in public housing, medical services, etc. since they would be living on them every seventh year.

In theological perspective, it has enormous potential for humanizing, energizing and tapping the creative resources of a people close to anomie and alienation. The planning and developing of resources is a task for all the people and the construction of social, political and economic systems that provide for human need is a Christian responsibility. It is the the function of the church to provide a vision and the tools commensurate with the task. (pages 110-111)

Obviously Neal is utopian in her hope that such a plan could be put in place. The points she raises, however, are fundamental to the concept of social justice. And the idea of voluntary relinquishment could be seen as a possible consequence of transformation education and conversion that the Evanses and Kennedy were hoping to achieve.

Chapter Seven

Some Conclusions and a Model

How do these theologies of relinquishment and transformation relate to this project? Freire says that it is important for anyone who is going to engage in a project for transformative education that their political dream is clear. When you begin to verbalize what you're doing and explaining it to the world, he says, you are moving toward that dream.

And at that point you discover that in relation to the realization of your dream **there aren't little tasks or big tasks, but just one task**, to work and to do it.
(Evans and Kennedy, page 231, emphasis mine)

I see this project as a model for transformative education, hopefully leading to relinquishment. Although it is a small step in the social gospel agenda, it is all one task.

The goal of this project is to develop a process for Anglos and Hispanics to support each other in our spiritual journeys. One conclusion I draw is that we have developed a process by which we can **begin** to support each other. Through the experience of this project community did happen, and all of the participants want to continue. Each time we have met together we have learned how to do it better; for example the value of music as sharing in a non-rational way became clear in the February evening. Doing things together is part of the process, the action moment.

The reflection moment, especially the four meetings when Anglos reflected on our own spirituality, on Hispanic social

situation and spirituality and on the experiences of being together were a beginning of transformative education, according to the Evans and Kennedy models. The meetings with Hispanics alone were when they developed material to help us to understand them; they were our teachers. Another conclusion, then, is that the action/reflection/action method is valid for our process.

Another part of the goal is to develop a process for welcoming Hispanics into the Episcopal church in a mutual empowering way. I see this as encompassing two steps: one is the learning that Hispanics want to be Hispanic Episcopalians and next using our resources to help this happen. Our participants were all Episcopalians and had been for at least five years. We learned from them that community is part of their cultural identity, thus underlining the need for Hispanic congregations. We also learned that they need financial resources and other things we might be able to give them. As our transformative experiences continue I anticipate that our small Anglo group will have some impact on the congregation as a whole, a necessary step for us to increase financial support. This has not happened yet, but more parishioners are wanting to know more about what we've been doing.

What is the suggested model? I conclude that our process was basically sound and that we learned ways to improve it as we went along. The model includes the participants, the schedule of meetings, the agenda for the meetings, and the

background material that was distributed.

The Anglo participants were all women, all had been or are now part of an Education for Ministry program, and they were all interested in ministry beyond the parish. As women they could identify with the experience of being oppressed. As students or graduates of EFM they had learned how to do theological reflection through the use of metaphors for thoughts and feelings, to share together in community, and to know more of the Bible, tradition, and theology. This project really underlined for me the value of EFM. Thirdly, as Christians who are concerned about the needs of the wider community, they were open to being with people from a different culture and social situation. One or more of these attributes of Anglo participants would seem to be desirable.

Most of the Hispanic participants were from the San Juan congregation and knew each other before the project. They were from many different countries, and those from Central and South America had some experience or knowledge about liberation theology. If we had had more Puerto Ricans we might have learned more about their special experiences, but the material I distributed helped us to learn some of that story. Most important was that they were aware of the importance of community and of a faith and spirituality that was a central part of their daily life.

The schedule for the meetings and the agenda were developed from a liberation theology foundation. Starting where each person is and using action/reflection/action steps

were valid and are important to the model we propose.

Finally the setting of the project within a faith community context is important: only before God are these two groups equal whose social situation is so divergent. Evans quotes Martin Buber on community:

Community is being no longer side by side (and, one might add, above and below) but **with** one another of a multitude of persons. And this multitude, though it moves toward one goal, experiences everywhere a turning to, a dynamic facing of, a flowing from I to thou. Community is where community happens. (Between Man and Man, page 61, as quoted in Evans and Kennedy, page 284)

Finally this project has developed for me a vision of a three step process: first, Hispanics evangelize us, second we offer support for them, and together we evangelize the culture. We Anglos are spiritually poor yet non-poor in terms of secular power; Hispanics are spiritually rich yet socially oppressed. As members of the Body of Christ we come together to carry on Jesus' mission of struggling for justice, peace and love. As Neal says:

The people are awakening, and interaction is beginning. If we listen we can hear them singing and see them dancing and some day we can join them when they reach out to us, for God is with them, with the people. (Neal, page 7)

Posada goes both ways. Will we as Episcopalians welcome Hispanics? Will Hispanics welcome us?

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APPENDIX

THE POSADA SONG

PETICION

¡Ay! los muchachos ¡ay!
no nos dejan posar el sueño:
Posar el sueño con las bullas
con las bullas de la Pascua.

Y su atractivo risueño
¡oh! que conflicto,
¡oh! para un pobre lleno de frío
lleno de frío, lleno de frío.

Tener que pasar la noche
todita entera y sin abrigo.
Tener que pasar la noche
todita entera y sin abrigo.



LAS POSADAS

ADENTRO:

Diga quien quiera que sea
desde allí qué se le ofrece
abrír a todos la puerta.

AFUERA:

Dos cansados peregrinos
a tus puertas llegan hoy
y piden, que una posada
les déis por amor de Dios.

Adentro

En ese caso, Señores,
bien sabéis que es menester
exigir de las personas
su nombre digan cuál es.

Afuera

Soy José que con María
piden un corto alojamiento
para que en éste dé a luz
un celestial embeleso.

Adentro

Desconozco tales nombres
por lo que digo a ustedes
que pregunten donde se halla
el hospicio de Belén.

Afuera

No querráis a tanta dicha
privaros con impiedad
negándole la posada
al que os viene a rescatar.

Adentro

Entrad pues divina Reina
entrad ilustre José
que ya alcanzo que tu esposa
nos ofrece al Dios de Israel.

North America

Latin America

Society based on individual rights. Identification by occupation.

Family the basic unity of society. Identification by family names (both mother and father); place of origin important.

Accumulation of wealth is power over events.

Wisdom, the articulation of truth, insures fame.

The non-productive are burdens to society.

The aged are sages; they deserve title "don" (sir).

Trading-commerce is the way to success. Horatio Alger succeeds by "pluck," aggressiveness.

Production from the land is the ideal occupation. Success depends upon "harmony" with people and nature.

Competition is the source of growth and expansion.

Harmony depends upon generous contribution to the common good, each in his or her own order.

Egalitarian society.

Hierarchical or corporate state.

Separation of church and state: life is divided between sacred and profane.

A holistic concept of society and obligation to fellow persons.

Work and activity is an end in itself; wealth manifests God's grace: art, self-expression are vain and presumptive.

Work is a necessary quality of human existence, a punishment for sin; leisure, however, is freedom to be spiritual and contemplative.

Emotions are to be suppressed; enjoyment in this life is frivolity and sinful.

Feeling bestows dignity; sensitivity to life dictates celebrations of joy and sorrow.

Nonmodern Cultures

Social system organically integrated

Exchange among persons and institutions leads to homogeneity and stability

Religion explains the origins, cements, and legitimizes

Totalizing idea of family, group, person

Meanings, values, and behaviors are determined and agreed upon, e.g., marriage, sexual roles

Holistic (physical, mental, and spiritual health are interrelated)

Order is preestablished and permanent

History is cyclical and static

The person is an object, not a subject of history

The idea of transforming world is foreign

Basic context for life: person-to-person
person-to-family
person-to-group

Modern Cultures

Fragmented social system, each element follows its dynamic

Pluralism

Ideologization: systems organized and legitimized in separate camps

Primacy of the individual, emphasis on microcosm. Person as center of decision-making. Rights at individual level

Social, economic, and geographical mobility

Spiritual, mental, and physical aspects of person compartmentalized

Individualism and pluralism lead to destruction of the internal order of society, to conflict

Change, development, process, linear conception of history

Order does not derive from culture, but from consent, consensus, or negotiation

Basic context for life: person-to-things¹¹

from: Stevens Arroyo, Prophets Denied Honor

from: Deck, Allan Figueroa, The Second Wave

SPAIN**NATIVE AMERICA**

The *individual* soul/spirit
One God

Basis of All Reality

The *cosmic community*
From the one couple emanates everything which is and is sustained in existence through the
One spirit/soul

The Person

The individual as indivisible unity . . . incommunicable
group . . . perfect communicability

Knowledge of Reality

The *intellect* knows
abstraction-concepts
definition-judgments
syllogism-conclusions
The *face* sees
intuition-symbols
inter-relationships
emblems-movement
hieroglyphic
it is best expressed in the single concept
it is best expressed through dual-symbols "difrasismos"

Truth

Through a process of abstraction, the intellect is capable of obtaining truth and communicating it through words.
Only the heart is capable of obtaining truth. It can never get it through words . . . only through "flower and song: poetry" can it be obtained and communicated.

Time

Not important
A logical being . . . only the now exists . . . "no hay prisa" we have all the time in the world.
Most important
It is the "footprints" we have left behind . . . measurable but our actions can stretch it out . . . its measurement is one of the main obsessions.

Space-Earth

Was given to man . . . man has a *right* to claim it for himself . . . to use it for his own good . . . private property of divine right.
Belonged to the gods . . . held as sacred. Man could only use it . . . had to live in harmony with it. Private property sacrilegious and incomprehensible.

All Important Value

"Salvation for my soul" in the hereafter and make a name for oneself
"Salvation of the group" = well-being and preservation of the way of the group in the here and now

Basis for Salvation

One died that all might live
Many had to *die* . . . that the *one* might continue to live

Lived-Value

(in America)
Missioners:
gospel values: poverty
charity, great zeal
for all: moderation, respect for others, simplicity, good conduct and continuing the tradition of the ancestors

Greatest Sin

Heresy
Apostasy
Idolatry
Greed
Perversion = turning away from way of elders
Disrespect for human life

Death

Time of judgment
"eternal rest . . ."
"They now sleep . . ."
reward and punishment
No concept of judgement . . .
Time of *awakening* from the dreamlike existence of this life
No reward or punishment, simply a different form of existence.²⁶

from: Deck, Allan Figueroa, The Second Wave

The Coalition for Hispanic Ministries

A Short History

In the early 1960s a large group of Puerto Rican families immigrated into the South End of Boston where they moved into sub-standard apartments which had earlier been occupied by low income families of various other ethnic groups including Canadians, Greeks, Lebanese and Irish. Cubans and Colombians also came but in fewer numbers. The Roman Catholic Church responded by establishing the Richard Cardinal Cushing Center, a multi-service center which has had a strong positive impact on the Spanish speaking community in Boston.

St. Stephen's Episcopal Church in the South End hired a Cuban priest in the early 1960's who carried on a ministry of congregation building and resettlement. Spanish-speaking Bill Dwyer became vicar of St. Stephen's in 1962. In 1966 a young Puerto Rican activist Carmello Iglesias was hired by St. Stephen's, who organized a Hispanic community movement and a rent with-holding action. Helen Morton, a social worker who lived in the South End, had been on the staff of St. Stephen's as a "woman worker" since 1949 (without pay after the three year grant had run out in 1952). In 1967 a team of seminarians and a group of concerned lay people including Helen Morton organized an Emergency Tenants' Council which succeeded in renovating or constructing over 300 units of housing. In 1969 the organization, called IBA (Inguillinos Boracua en Accion), spun off from St. Stephen's

and is now run by Puerto Rican community people.

In 1976 Episcopal Divinity School seminarians Karl Laubenstein and Peggy Hall, with the help of Jonathan Daniels fellowships, developed Casa Viva, a social-educational counseling center in the Mission Hill housing project with specific focus on alcoholism. In 1979 a Costa Rican priest and social worker, Luis Herrera, was hired to minister in this program, and in his first year a small congregation gathered around him meeting in homes for worship.

Beginnings 1980-83

In May 1980 Bill Dwyer, vicar of St. Stephen's and David Van Dusen, rector of St. Peter's, Weston, called together the group of parishes who had expressed interest in forming a coalition for urban ministry, and on June 10, 1980, the Coalition for Hispanic Ministries was established. Crucial to the formation of this coalition was the trust between urban and suburban parishes that came from the close long-term friendship between Bill and David. Present at the initial meeting were representatives of Casa Viva, the Episcopal City Mission, the Diocesan Urban Mission Committee, and representatives of the following parishes: Christ Church, Waltham, Church of the Redeemer, Chestnut Hill, St. John's, Jamaica Plain, St. Mary's, Dorchester, St. Paul's, Brookline, St. Peter's, Weston, St. Stephen's, South End, and Trinity, Concord.

At the first meeting the group adopted a purpose statement, a structure, and a proposed program and budget for

the first year of operation. The purpose is three fold:

- 1) to develop community through congregation building;
- 2) to advocate for relief of immediate needs; and
- 3) to work for empowerment of Hispanics through leadership training and organizing for social change.

The structure created was a coalition of parishes and agencies to be operated by a board or steering committee made up of two delegates from each member organization. A parish or agency joins by vote of its vestry or governing body. Officers are co-convenors, a secretary and a treasurer. In the first few months five parishes joined: St. John's, Jamaica Plain, St. Mary's, Dorchester, St. Paul's, Brookline, St. Peter's, Weston, and St. Stephen's, Boston. Casa Viva joined and during the first year merged its programs with those of the Coalition.

During the first year programs were initiated in the South End and Mission Hill doing congregation building, outreach services to meet immediate personal needs, and leadership training. Staff persons in these ministries were Luis Herrera, Bill Dwyer, Regina Perez, John Hammock, Julio Torres and Peggy Hall. A grant was obtained for funding a program coordinator, and John Hammock was hired for that position. Funding for the first year was \$54,500 obtained through grants from the National Church, the Episcopal City Mission, the Diocesan Urban Mission Committee and member parishes.

At a retreat held at the end of the first year we cited what had been accomplished and discussed what we had learned and our dreams for the future. We had carried out outreach in the South End, alcoholism counseling, direct service and a

summer youth program in Mission Hill, a leadership training course in both locations, and a suburban training course. Our dreams were to make urban-suburban linkages stronger, and we hoped for a location to carry out economic development and training. Above all we expressed the need for a long term commitment to Hispanic ministry on the part of the Diocese. Other dreams included obtaining a store-front or other building and initiating a small business such as selling donated clothing, furniture, etc.; exploring support for new ministries in Waltham and North Dorchester; strengthening urban-suburban linkages with significant involvement of non-Hispanic parishioners in our ministries; and voter registration drives.

In the next two and a half years only a few of these hopes were realized, and in fact the annual budget went down after the original grants had expired. The average yearly budget for these years was \$35,858. Existing programs continued with the same staff level, without the program coordinator.

Luis Herrera's congregation called themselves Iglesia de San Juan, and they worshipped at St. John's, Jamaica Plain. When Bishop Coburn visited for Confirmation in September 1980, 120 persons participated. There has been a continuing problem in the relationship between the congregation of San Juan and the people of St. John's. For a few months members of San Juan were on the St. John's vestry, but they soon resigned because of the attitude of the Anglos. Luis and his

part-time outreach workers gave direct service such as taking people to the hospital, the welfare department and the immigration court and translating for them. He also established the first Spanish A.A. in the Boston area: by 1985 there were four others.

Regina Perez as outreach worker for St. Stephen's offered personal and family counseling and established a weekly lunch program where various parishioners cooked lunch and sold it for \$2.00 for up to 55 people. Her work led to increased participation in the two weekly Spanish services.

John Hammock carried out leadership training based on Bible study in the South End and in Mission Hill and led a six-week course for Anglos in Waltham. John also participated with the Hispanic Office for Planning and Evaluation (HOPE) in a study of Hispanic-owned businesses, and as a result of his ground work, an Hispanic was hired in Waltham to encourage the hiring of Hispanics in electronics firms. A program to train volunteers in English as a Second Language was held in Waltham and several members of the Coalition parishes participated.

During this period Trinity Church, Concord, and Crosslights, Attleboro, joined the Coalition. Bill Dwyer was called to a parish in Springfield in the fall of 1981 and Dick Lampert became vicar of St. Stephen's in 1982. Bill Eddy replaced Charlie Glenn as rector of St. John's in 1981. Leadership of the Coalition changed: Bill Dwyer was convenor at the beginning, John Hammock became convenor until he left

for a year in the Dominican Republic in the fall of 1982, and David Van Dusen was then elected convenor. Treasurer was Elizabeth Wyon from '80-'82, Charlie Glenn for a year, and since 1983 Don Hague from Trinity, Concord. Although Bill Dwyer, John Hammock, and Don Williamson (interim at St. Stephen's) are fluent in Spanish, Anglos held leadership roles, and Hispanic input came from staff members.

The structure of the Coalition and its relationship to the Diocese have continued to raise concern. One problem is the status of the staff since the Coalition is not incorporated. Through these years Luis was paid through St. John's and Regina through St. Stephen's. Other staff persons were paid directly by the Coalition as stipends. The possibility of becoming an Hispanic Commission of the Diocese was raised, but the opportunity for funding through the parishes seemed to favor continuing our independent status. Work was needed to raise the consciousness of the larger church, especially the Diocese and the suburban churches, to learn more about the Hispanic culture and hopefully to broaden commitment toward the continuation and further development of Hispanic ministry.

Gradual Growth: 1984-88

In these "middle years" the Coalition increased its membership, initiated a ministry in Lawrence and Lowell, and welcomed two new Hispanic workers, Armando and Mary Gonzalez. Iglesia de San Juan, Luis Herrera's congregation in Jamaica Plain, became an official mission of the Diocese in November,

1986, his salary became a line item in the Diocesan budget and he a member of the Diocesan staff. Luis was installed as vicar of San Juan on December 9, 1987. On April 8, 1988, he died of AIDS, leaving a grieving congregation and a sense of deep loss as well as gratitude for his ministry on the part of his friends in the Coalition, the Diocese and the community.

Four more parishes joined the Coalition: St. Andrews, Framingham, Grace Church, Lawrence, St. John's, Arlington, and Christ Church, Andover. Lawrence and Andover reflect support for the new ministry in Lawrence and Lowell, and Arlington is the sponsoring parish for Regina Retamal (formerly Perez), who is a candidate for ordination to Holy Orders. From St. Andrews came Sal Farias, a Mexican-American and former senior warden, who became co-convenor of the Coalition. St. Stephen's pulled back from participation as Richard Lampert, their new vicar, focussed on building up the mission and developing funding for restoration of the building. Elvira Charles and Ivan Kaufmann from the Episcopal Divinity School participated in the Coalition during these years, and Elvira continues very active. Funding was obtained from several sources. Episcopal City Mission continued to pay Luis's salary until it was taken on by the Diocese. Yearly proposals were submitted to the Urban Mission Committee and grants ranged from a low of \$10,700 in 1984 to a high of \$18,500 in 1986. Funding from parishes rose to \$10,000 in 1988. Total yearly budgets for the

Coalition averaged \$25,234 in addition to the salary for the priest at San Juan.

The program in Lawrence and Lowell started by doing community organizing, including bringing seventeen Hispanic pastors in Lawrence together to form an organization, voter registration drives, participation in the mayoral election campaign, and pressure for hiring Hispanics at the Registry of Motor Vehicles and at the hospital. Neighborhood clean-up was also carried out. Regina ministered out of Grace Church, and gradually she built up a group of families with whom she was doing Bible study and having home Eucharists with the help of Don Williamson, a Spanish speaking Anglo priest. Leadership training using Saul Alinsky methods was held in conjunction with a Roman Catholic group in Lowell. The leader was a Polish Roman Catholic priest, and unfortunately the evangelical Hispanic pastors did not follow through on action after the course was completed.

The Boston outreach program continued, and efforts were made to develop lay leadership in the congregation of San Juan. A support committee for the mission was formed, with Don Williamson and subsequently Larry Walton of St. Mary's, Newton Lower Falls as convenors. The outreach workers were Maria Colon, Elsie Rodriguez, and then Bill Locke, an EDS graduate fluent in Spanish and a member of St. John's. As there was increasing need for individual advocacy, little time was available for leadership development. However, ten members were enrolled in English classes at Officina Hispana,

and a one day training session on housing law and tenants' rights was held. In January 1988 St. John's called a new rector, Rosanna Kazanjian, and Bill Locke was no longer needed part-time there, so he left the part-time position with the Coalition to obtain a full time job.

In January 1986 Armando and Mary Gonzalez came to Boston after a grant of \$15,000 was obtained from the Diocese for their first year. During the year Armando explored possibilities for ministry in Framingham, Dorchester and Chelsea. Mary helped Luis with Christian Education at San Juan. Armando was enrolled at Andover Newton Theological School, and Mary was admitted to EDS. After Luis Herrera's death Armando was appointed priest in charge at San Juan.

In November 1986 Bishop Coburn retired. He had spoken of ours as being an urban Diocese, and the Coalition owes its existence to his concern. He was succeeded by Bishop David Johnson, who found the Diocesan structure unwieldy, and at the end of 1988 dissolved all of the committees and commissions of the Diocese, including the Urban Mission Committee. The new structure that was adopted does not have an urban mission focus. During this period the Coalition came under increasing criticism from Diocesan personnel because of the lack of Hispanic leadership.

In response to the impending change in Diocesan structure the Coalition held workshops in May and August of 1988 with members of San Juan and the Lawrence Hispanic congregation. Eldin Villafane, Director of CUME (the Center

for Urban Ministerial Education) discussed the problems of urban ministry in terms of visibility, participation, and power sharing for Hispanics in Diocesan affairs. Ed Rodman described the new proposed Diocesan structure saying that the commission responsible for Hispanic ministry would be the Commission for Resources and Congregational Development.

Thus, these relatively stable five years ended with approaching change and uncertainty.

Challenge and Uncertainty 1989-

The new Diocesan structure altered the funding process, and relationship was developed with the new Congregational Resources and Development Commission. One of our most loyal and valuable leaders, Elizabeth Wyon, died in April 1989. At the end of 1990 David Van Dusen, who had been a prime mover in starting the Coalition and had been co-convenor for many years, retired to Maine. St. Stephen's called an Hispanic vicar, Butch Naders-Gamarra, who arrived in September 1989. Two more parishes joined the Coalition: Messiah, Auburndale, and Good Shepherd, Acton. Joao d'Alcaravela, a Portuguese Episcopal (formerly Franciscan) priest, initiated a Portuguese ministry in Fall River and New Bedford.

Funding uncertainty after the dissolution of the Urban Mission Committee was alleviated temporarily by initial grants from the CRDC and a \$30,000. grant from United Thank Offering (UTO). Two representatives from the Congregational Resources and Development Committee (CRDC), David Larcombe and Jim Weeks, have been valuable members of the Coalition

and advocates for Hispanic ministry with the CRDC.

Programs have continued, and Mary Gonzalez has begun to develop a new Hispanic congregation in Chelsea at St. Luke's Church. Regina Retamal has been studying at the Instituto Pastoral Hispano in New York City since September 1990, commuting weekly to carry on her work in Lawrence. Mary is also a candidate for ordination, and both she and Regina expect to be ordained on May 30, 1992. The Coalition outreach worker at San Juan is Gildardo Escobar, who has been in that position since 1988.

Problems concerning structure and the relationship with the Diocese have dominated Coalition meeting agenda during this time. In May, 1989, Bishop Antonio Ramos met with the Coalition, and in June a report and recommendations was written for the Bishops and the CRDC. Because of the need for Hispanic leadership a group of the six Hispanics, Fabiola Camacho, Gildardo Escobar, Sal Farias, Armando and Mary Gonzalez, and Regina Retamal assumed leadership in the summer of 1989. In December 1989 Butch Naters-Gamarra was elected Convenor.

In December 1990 the Coalition met with Bishop Barbara Harris and Bishop David Birney and presented them with a proposal to make Hispanic ministry a priority for the Diocese for the Decade of Evangelism and requesting that the Diocese raise \$10 million to support this ministry. We were told that Bishop Johnson would make such a decision, and we have heard nothing further from him. A third one year grant was

obtained from the Congregational Resources and Development Committee for 1992, but with no assurance that the Hispanic Coalition will be funded for 1993. The need for continuing commitment to Hispanic ministry by the Diocese seems no closer than when we began in 1980.

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